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VOLUME 51
NUMBER 9

SEPTEMBER, 1932

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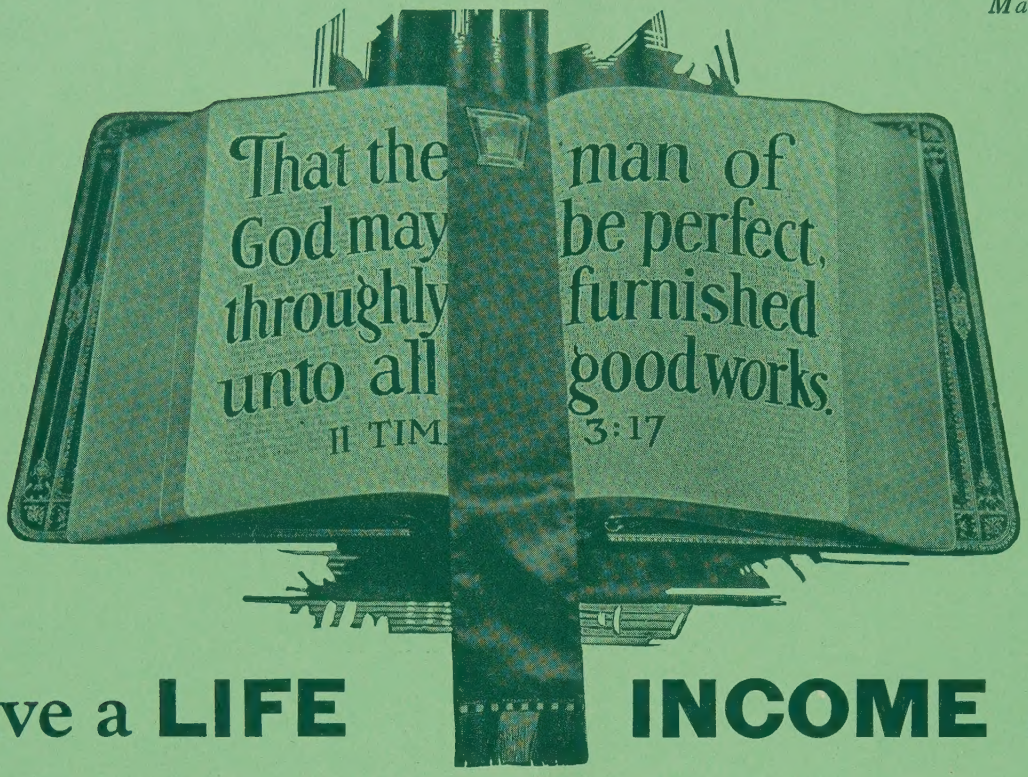

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The best way to spell JOY came from a little girl who said it was:

"J for Jesus at one end, Y for you at the other end, and nothing (O) in between!"

Current Thought

THE EXPECTATION OF THE SECOND ADVENT, in humble reserve and supplicating expectation, is the soul of Christianity from the days of the original church on.—Professor Rudolph Otto.

EVANGELISM when true to the teachings of the New Testament produces within men a change of nature, of spirit, of motive, of purpose. It displaces self-love with Christ-love. When this is done, then man is saved in the New Testament sense of the word. No other aim meets the demands of the New Testament, nor satisfies the needs of men. Merely to reform man is not enough. To inform him is not enough. He must be transformed, and only an evangelism which depends upon the Holy Spirit for power, as well as upon the Scriptures for authority, can do this. —John McDowell.

NOT ONLY THE CHURCHES, but all communities, must take seriously to heart the fact that unless the children of today are properly guided, given wholesome recreational and social opportunities and furnished good life patterns by their elders, the inevitable result will be that considerable numbers of them will be added to the criminal population of the coming decade. The churches, which stand for the redemption of the individual and society, cannot but hold that a primary means of achieving a solution of many of the menacing problems which we now face is to bring individual and community life to a basis of integrity, mutual confidence and good will.—Federal Council Bulletin.

THE PEOPLE OF EASTERN ASIA at the present moment are engaged in much more than an economic or political struggle. They are engaged in the disturbing process of making up their minds what gods they propose to serve. Spokesmen for the gods of militarism and nationalism and communism are preaching their faith with increasing insistence at every Far Eastern crossroads. And the Christian gospel too is being preached with equal insistence, but with lessening support. One of these days the decision, now pending, will be made. We do not have it within our power to

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prevent the making of this choice. We have it within our power to make it more certain than it now appears to be that that choice will be Christian.—Stanley High.

SCIENCE CANNOT FURNISH adequate sanctions for religious values. These arise from the intimate region of experience. Personal religion belongs to the most private part of life, and its authenticity is not derived from a general theory of the universe. . . . If arguments could destroy religious faith it would have collapsed long ago. It is just as impossible to argue a man out of religion as it is to argue him into it, because personal religion—the only type worthy of the name,—is based on experience. . . . Granted, however, that religious faith has an intimate authority of its own, still an intelligent man would like to know how the postulates of religion are related to the prevailing world view; and inasmuch as the present conception is largely determined by science, he cannot remain indifferent to the relations of the two domains.—Harris E. Kirk.

I THINK WE ARE OVERDOING the pretty side of public worship. I can never get away from the knowledge that in all our churches are people with broken wills, broken hopes, broken hearts: perhaps not young people, but some of the young can be sad enough and despair of life. There are young people battling with beastly temptations, and young and old perplexed as to whether there is any bottom to anything, any real foundation for thought or character. There are people who cannot escape the problem of death. I believe that all these people are craving exactly what Jesus Christ means, and I am convinced that Christo-centric preaching, preaching that always and from any angle, now this way, now that way, brings the sad, the broken and the perplexed face to face with the reality of Christ will fetch people to our churches and keep them there.—T. R. Glover.

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The following gifts have been received during the past month. Individual acknowledgments have been sent to the donors.

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On my return to Mexico it is my plan to have my Mexican pastor, if he does not already receive the RECORD, read it. Any way, I will select portions to translate and type for some of our Mexican lay workers who will be only too glad of such help.—H. L. A.

Algiers, N. Africa.

Dear Sir,

I do want to thank you and to let you know how greatly I appreciate your kindness in continuing to send me the RECORD OF CHRISTIAN WORK.

I not only read it from cover to cover, but share it with our other missionaries on the station; and of all the various papers and magazines which we receive through the courtesy of friends it is the one which I should most grieve to lose.

Northfield has stood in my thought for joyous faith and glad certainty and living consecration ever since my girlhood days as a daughter of the manse in Paris (France), and I cannot tell you what a comfort and inspiration it is to find the same spirit of faith and certainty breathing through the columns of the RECORD in these days when surely, as never before, hearts are longing for some rock foundation in the midst of the general debacle.

Many a message from the RECORD is translated into French and passed on to cheer and comfort and kindle the hearts of those amongst whom I work. I shall be glad to put your name on our mailing list as you so kindly suggest. I do want you to know how deeply we shall appreciate your fellowship in prayer and faith.

Yours in glad service,
(Signed) Mary Anderson.

The sun never rises on China without finding me at prayer.—J. Hudson Taylor.

Calcutta, India.

Dear Friend:

I wish to thank you for sending us the RECORD OF CHRISTIAN WORK. Our missionaries, Mr. & Mrs. W. H. Mawson, have the privilege of reading it. I keep it on the table of our sitting room, and as many missionaries passing through Calcutta stop with us they also have access to it. Then afterwards we send it out among local friends and Christian workers, where I trust it finds entrance to other fields of helpfulness.—(Mrs.) Ada Lee.

In the

OCTOBER RECORD

+

Distinctive Elements in Our Christian Faith
Donald Mackenzie

An Expository Study of Hebrews
Alexander C. Purdy

Christian Fellowship
Adam W. Burnet

What Next in Evangelism?
Jesse M. Bader

Spiritual Eclipse
W. Stanley Carne

and

Dr. Mackenzie's Bible Notes for Daily Devotions — Mrs. Moulton's Christian Endeavor Topics—Selected Thoughts for the Quiet Hour — International Sunday School Lessons — Book Reviews

NOVEMBER — *Missionary Number*

Prohibition Facts, compiled by W. G. Calderwood. Prohibition Facts Service, 986 15th Avenue, S. E., Minneapolis, Minn. 96 pages. 10 cents; reduction in quantity.
Full of information on all phases of the liquor problem, in question and answer form. Four fundamental facts are asserted: that prohibition did practically eliminate the manufacture and sale of intoxicating liquor; immediately and sharply reduce crime; immediately bring an era of unprecedented national prosperity; and the faith of the people has been confirmed in the soundness of the prohibition principle.
Pages are devoted to sections on crime, children and youth, the farmer, labor, government sale, the press, Canada, and a dozen other live topics.
The facts are reliable, and usable.

Christian Social Action Movement: Leader's Handbook. Secretary, 740 Rush Street, Chicago. 80 pages. 15 cents.

RECORD OF CHRISTIAN WORK

THE NORTHFIELD MAGAZINE

VOLUME 51 — Number 9

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HERE is a partial list of the authors whose articles you will enjoy in the next 12 issues of

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Mrs. H. Serrell of Dobbs Ferry, N. Y.

[*Editor's Note. This outline was used by Mrs. Serrell last winter with a class of adolescent girls who wanted a simple Bible course on the life of Christ different from the usual Sunday school lessons. As printed here it is divided into 12 lessons and a review, but a teacher may adapt the material to her class needs, beginning at any time and moving forward as fast as the material is covered. Much will of course depend upon the extra material and collateral Bible reading and research that is added to this outline on the part of the teacher and of the class.*]

Lesson 1. Introductory

Memory Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. Luke 10. 27.

The ideal teacher must have:

A. Personality

Take the memory text and apply it to teaching: "Thou shalt *teach* with all thy heart. . . ." That is personality. Personality involves enthusiasm. Enthusiasm makes alive. Indifference kills.

B. Authority

He must know whereof he speaks.

Authority the result of experience. A Christian teacher must have Christian experience.

C. A Definite Aim

D. Interest in the Subject

He must master it first.

He must love it.

E. Interest in Those Taught

This course studies the life of Christ, using the foregoing requirements of an ideal teacher as the framework.

Teaching costs *energy*, the giving out of self; *time*, in preparing to be thorough; *thought*, all the mind; *prayer*, a most important requirement in a Christian teacher.

Lesson 2. A. Jesus' Personality

The eyes of all them that were in the synagogue were fastened on him. Luke 4. 20.

Why did the multitudes follow him?

To be healed.

To be taught.

To see miracles.

Out of admiration.

Out of curiosity.

Why did the disciples follow him?

In answer to our Lord's call, Mark 1. 17.

Seeking to know him, John 1. 38, 39.

Because they believed in him as Christ, the Son of the living God, John 6. 68, 69; Acts 2. 22–36.

How did he keep in close contact with God?

Through nature, Matthew 6. 26–30.

Through the synagogue, Luke 4. 16.

Through the Scriptures, Luke 6. 3.

Through prayer.

Lesson 3. B. Jesus' Authority

His word was with power. Luke 4. 32.

Knowledge. He knew, John 17. 25; 11. 42.

Experience. He lived what he taught about

Riches, Mark 10. 17–28; Matthew 8. 20.

Forgiveness, Matthew 18. 21, 22; Luke 23. 34.

Prayer. When? Luke 18. 1; 6. 12; 9. 28. How? Matthew 6. 5, 6; 14. 23; Mark 6. 46. For whom? Matthew 5. 44; Luke 23. 34.

Lesson 4. C. Jesus' Aim

To give eternal life, John 17. 2.

What is eternal life? To know God, to know Jesus Christ, John 17. 3.

His aim accomplished, John 17. 4; 19. 30.

D. Jesus' Interest in the Subject

What did he teach? The kingdom of God at hand, Mark 1. 15. Best exemplified in the Sermon on the Mount, Matthew 5 to 7.

Why did he teach the kingdom of God? Because it was the fulfilment of prophecy; the only hope of the world.

Memory verses: Matthew 5. 48; 7. 12.

(*Continued on page 431*)

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Record of Christian Work

Volume 51 September, 1932 Number 9

✠ "Daddy," said a Small Boy to his father on coming away from a meeting in London at which Dr. Albert Schweitzer told the story of his work, "Daddy, it's like hearing about Jesus in Africa!"

✠ I Read of a Moslem who was converted in the city of Morocco, said Dr. S. M. Zwemer in a recent address. He was a clockmaker, and he had one clock in his shop that kept government time. On the face of this clock he had written:

"Now is the accepted time, now is the day of salvation!"

✠ Mary Mother of our Lord is exalted as queen of the apostles and equal of our Lord in the June issue of "Annales de Notre-Dame du Sacré-Coeur," according to "Le Christianisme au XXe Siècle." The astonishing declarations in the "Annales" are frankly said not to be based on a single line in the Bible, but on suppositions, imagination, a priori reasoning.

✠ An Unusual Children's Sermon was a feature of the service in the United Church of Shirley, Mass., last May 15. It centered around the invention of the telegraph by Samuel Morse one hundred years ago. The first message, "What hath God wrought?" was emphasized by this same message being given with a hand telegraph sounder by the local railroad telegrapher, while the entire audience listened in silence.

This unique presentation made the message unforgettable.

✠ The Daughters of the American Revolution in Kansas have offered to provide a cottage for girls at the American Indian Institute in Wichita conducted by the Presbyterian Board of National Missions. The school will hereafter admit Indian girls as well as Indian boys in the housing facilities thus provided. Upon completion the building will be turned over to the board for administration and control in accordance with its policy, the donors, however, holding themselves responsible for its maintenance for five years.

✠ An Item under "Receipts" in the annual report of the Presbyterian Hospital, San Juan, Puerto Rico, stirs the imagination to thoughts of the natural beauty of the palm and rich tropical growth of the island. It reads:

"Sale of Cocoanuts $27.17."

The Presbyterian Hospital is built on ground where once stood a cocoanut grove. About fifty bearing trees remain. Each year street vendors come with their carts and buy the cocoanuts in the trees at the prevailing price, a cent or a cent and a half apiece.

✠ The Congo Protestant Council which held its annual meeting last March had before it some disturbing and perplexing dossiers on religious freedom, native liberty of conscience, and Roman Catholic aggression. A mass of evidence shows that the Romanist church is waging a battle for all it can control in Belgian Congo. No small part of its forces is deployed in hindering and if possible extirpating Protestants. Evangelical freedom in education, which has been predominant in the past, is threatened with extinction. The Roman church is out to capture the entire field of education. There is no neutral government education in Congo Belge.

The Protestant Council sees hope only in intelligent, united and vigorous action on the part of the evangelical forces.

✠ During a Recent Tour in Africa and Madagascar Rev. A. M. Chirgwin saw a London Missionary Society work as it is actually being carried on in the field. "It was not merely a wonder year for me: it was the greatest religious experience of my life," he writes.

"I saw God at work, and I can say now as never before, I believe in the Holy Ghost, the living, active, working God. I have seen with uncovered eyes the authentic work of the kingdom. I know of nothing in which a Christian man can invest his money and secure a larger religious return. I know of no work in which a young man or woman with a life to give can better invest his days."

✠ A Professor of Vegetable Gardening with more than 15 years of wide professional and practical experience in one of the leading agricultural colleges in the eastern United States is desirous of contributing his services to some agricultural missionary enterprise during his sabbatic year, beginning February, 1933. Only travel expenses and maintenance on field are requested. Anyone interested should state in detail the opportunities for service and type of work which they could offer.

The professor is actively interested in local Sunday school and church enterprises, and is highly recommended both personally and professionally. Correspondence should be addressed to the executive secretary, Agricultural Missions Foundation, 419 Fourth Avenue, New York City.

✠ Prof. B. C. Mukerji of Serampore College, India, says that the shortest way to the redemption of a backward people is through their children. The most expeditious method of reaching the children is known as Daily Vacation Bible School work. In India this is called the Student Vacation Ministry. Young college men and women of India to the number of nearly a thousand are conducting during six weeks of their holiday some six hundred of these religious schools, without any remuneration, reaching the children of the depressed classes in large numbers.

For two years Mr. Mukerji has been released by the Serampore College board from his faculty duties to give himself to this highly fruitful effort. The effect upon the young men and women who engage in this work is quite as improving as to the children whom they unselfishly aid.

Mr. Mukerji visited America to confer with the board of the World Association of Daily Vacation Bible Schools, of which the Rev. Robert G. Boville of 156

Fifth Avenue, New York, is director. The board endorsed Mr. Mukerji's work and arranged for him to continue and expand it.

✠ "We Greatly Appreciate the Record of Christian Work," writes Rev. A. D. Helser of the Church of the Brethren Mission at Garkida, Nigeria, West Africa. "We have found it helpful personally and in the mission work here."

Mr. Helser says that the Nursery connected with the mission cares for motherless babies who otherwise would be left to the mercy of ants, leopards, and the other cruelties of native customs. In former years the little mites have been buried with their mothers.

"In one of the pictures you can see five of the eight babies now being cared for in the Nursery. Miss Utz from Washington, D. C., has charge of the Nursery along with her other hospital duties. A native assistant and little Miss Gene Bosler, our doctor's daughter, are also shown in the picture." In another picture a little baby in the hospital "was carried fourteen miles through mud and rain, and swum across a rushing stream."

✠ The National Crisis in China moved Rev. T. C. Fan, associate general secretary of the Church of Christ in China, to write as follows under date June 20, 1932:

"These days when our brethren in the Three Eastern Provinces (Manchuria) are still within range of bullets, and when those in Shanghai are still suffering from the 'undeclared war of Japan,' please remember them constantly in your prayers! May we ask you to be patient with China in which she is trying to keep the invader from her doors? The Shanghai fight could in no way be interpreted as sought by China, and it would have been loss of self-respect to allow an enemy to enter and molest her house without putting up any defence. Some of our young patriots have lost their faith in international justice on account of the Manchuria and Shanghai affairs, but we Christians firmly believe that justice will eventually prevail. We as a nation acknowledge our transgression. We know, however, God will not cast us off forever, because a broken and contrite heart he will not despise. So we as Christians must not become disorganized nor discouraged under pressure of great emergencies. We beseech you to pray for China. May God help us!"

✠ Dr. Hetherwick, who with Dr. Thomas Laws was one of the great pioneers of Christianity in Central Africa, has given the fruits of his ripe experience in a book "The Gospel and the African." In one place he writes:

"The conception of the Christian church brings to the African a wider and fuller sense of unity than he ever hitherto conceived of in his village, clan, and tribal institution. By his membership in the church he is brought into a new relationship with peoples and races, with tribes and tongues living far away from the villages on the Shiré Highlands or along the shores of Lake Nyasa. A striking instance of this occurred several years ago under my own observation, an instance of that feeling of unity and mutual responsibility which is one of the pleasing fruits of Christianity. Thirty years ago, on the occasion of a great famine in India, the members of the young Christian churches in the Blantyre Mission, on hearing of the sufferings of their fellow Christians there, 'determined to send relief to their brethren' in the Punjab. I have a vivid memory of the sigh of sympathy which arose from my congregation on the Sunday morning when I described to them the straits into which their fellow Christians in India had fallen. They knew from experience in past years what famine meant, but for the first time in their lives they realized the new bond of brotherhood which Christianity had woven for them with a people in the far-off, hitherto unknown land of India."

✠ Three Group Problems that have vexed Miss Donaldina Cameron and her staff at the Presbyterian Mission Home in San Francisco for years are in the way of being solved. The three groups are Chinese girls who have been brought into this country illegally and must be deported, Chinese girls who have been trained at the Presbyterian Mission at Oakland and who desire preparation for Christian service in China, and homeless or abandoned Chinese babies.

To provide shelter and special training for the Chinese girls who have been placed in the mission home by the government awaiting deportation and who have no one to whom to turn in China when they reach there, and also to make available the necessary Christian training in China for these girls and those from Ming Quong Home in Oakland who wish to return to their own country for service, the board has set aside a special scholarship fund from gifts designated for Oriental work. Yearly scholarships from this will be granted for a period not to exceed three years. The nine girls who are being sent back to China in August of this year will be the first to benefit by the establishment of this fund.

Chinese babies under four years of age will be entrusted hereafter to the care of a board of trustees of Christian Chinese and Americans in a home built with funds turned over, with the approval of the donors, to it by the board of National Missions when the conditions outlined have been met. This plan follows upon the failure of the Community Chest of San Francisco to provide the maintenance for such a home, and upon the refusal of the San Francisco Board of Health and the California Child Welfare Association to approve the housing of babies even temporarily in the Presbyterian Mission Home at 920 Sacramento Street unless completely remodelled for this purpose. At present there are 17 babies in the Home for whom provision should be made immediately.

The romance of Miss Cameron's work for Chinese girls is told in "Chinatown Quest," a volume that is reviewed in Our Book Table.

Prayer for Revival

In a recent series of meetings held in Philadelphia the great need today for a revival, inspired by the Holy Spirit, in the body of Christ was laid upon the hearts of several men. A group were invited to make up a committee, resulting in the adoption of a Call for Prayer for Revival, which is here printed.

Great evils have come upon us because we have forgotten God.

The world is sick, and as in a like sickness before, the Word of God gives us the explanation, "Are not these evils come upon us because our God is not among us?" (Deuteronomy 31. 17).

God tells us that at the end of this age there will be "distress of nations, with perplexity," and speaks of "men's hearts failing them for fear." Such times are upon us, but it may please God to send revival, since he says, "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked way: then will I hear from heaven, and will forgive their sin and heal their land" (2 Chronicles 7. 14).

There is a bankruptcy of human leadership in all fields. The situation in the world is desperate and beyond the control of men. It may grow worse rapidly unless there is supernatural intervention.

The supreme need of the hour is a great spiritual awakening like the revival under the Wesleys in the 18th century which saved England from the horrors of the French Revolution. Such movements have always been prepared by a widespread force of prayer, as in the thousands of prayer groups that were formed in Wesley's time.

We therefore earnestly appeal to Christians everywhere to forsake their sins and to return to the simplicity of Bible faith. We appeal to Christians individually to pray more earnestly for revival within the Church, and to form prayer groups for united intercession.

> *O Lord, give us more charity, more self-denial, more likeness to thee! Teach us to sacrifice our comforts to others, and our likings for the sake of doing good! Make us kindly in thought, gentle in word, generous in deed! Teach us that it is better to give than to receive; better to forget ourselves than to put ourselves forward; better to minister than to be ministered unto! And unto thee, the God of love, be glory and praise forever, through Jesus Christ our Lord! Amen.*

Village Jubilee in Palestine

This year sees the 50th anniversary of the establishment of the first Jewish agricultural villages in the Plain of Sharon and the hills of Galilee, according to the "Jewish Review." It was in 1882 that the pioneers of the Chovevei Zion, known as the "Bilu," planted themselves at Rishon le Zion (the First Step to Zion), Petach Tikvah (The Gate of Hope), and Rosh Pinah (The Corner Stone).

Their own name, as well as the names of the villages, indicates the religious ardor and hopes which animated the return to Palestine in those days, for it represents the Hebrew initials of the verse in Isaiah, "O house of Jacob, come ye, and let us walk in the light of the Lord!" The few hundreds who came in the eighties are now represented by some 40,000 settlers distributed in all parts of the land of Israel.

"The Messianic hopes have rather faded away, and few of the present pioneers (Haluzim), who are the successors of the Bilu, are consciously inspired by the teachings of the prophets. Yet it is the same spirit which is at the back of the return to the soil of Palestine in our day: the conviction that the Jews in the land of their fathers can get back to productive and creative life and build up a better social order. The two generations together have made Sharon blossom as the rose, and the hills of Galilee renew—in patches—their old fertility."

In Palestine about a quarter of the Jewish population now live in agricultural villages and settlements. No other country can show anything like the same proportion of rural Jews. But the example of Soviet Russia, where in less than ten years one quarter of a million or about one-twelfth part of the Jewish urban masses has turned to agricultural pursuits, shows that given the necessity or the encouragement, the Jews will readily revert to the calling of their forefathers. Today, indeed, the trend in Russia is to the other form of production, industry, heavy and light. The problem of agricultural expansion is sharply contrasted in Russia and Palestine. In the one country there is an abundance of land crying out for settlement, and a search for men willing to settle; in the other there is an abundance of men crying out to go on the land, and a scarcity of land for settlement.

"One other aspect of the Bilu anniversary is worthy of mention. It marks the extraordinary power of a few humble individuals to influence the life of a people when their action touches a national ideal. None of the Bilu was a born leader or born a leader of men. Yet their simple determination has exercised an influence throughout Eastern Jewry which has grown from decade to decade. Fifty years ago it seemed a revolutionary idea that the Jews should return to work on the soil from which they had been kept off for two thousand years. Now the idea seems natural to Jews and to non-Jews, and we recognize that a Jewish nation, like any other, must be found in the cottage."—"Public Opinion."

Friendship Folios for China

The Department of Education of the Republic of China has recently informed the Committee on World Friendship among Children that it will be glad to coöperate in a friendship project by American children for the children of China and that it is prepared to receive and distribute to the schools the friendship symbols.

The committee is therefore announcing the fourth friendship project, and invites coöperation by children (and their leaders) in church and day schools and by young people in various organizations and societies. This project, like those preceding it,—Doll Messengers of Friendship for Japan, Friendship School Bags for Mexico, and Friendship Treasure Chests for the Philippine Islands,—

is designed to promote mutual understanding, appreciation and good will between our children and those of other lands. The committee, instituted by the Federal Council of Churches in 1925, is comprehensive in its make-up and includes Protestants, Roman Catholics and Jews.

The good will symbol for this fourth project is to be a Friendship Folio. It will contain messages to the children and teachers of China, pictures which children love, large enough for framing and hanging on the walls, many smaller pictures clipped by children from illustrated magazines, and also snapshot photos of the senders and their friends, homes and schools.

The Friendship Folio will have artistic designs on the front and back covers, and can enclose twenty or thirty of the pictures clipped by our children. The cost of the Folio, post paid, is 60 cents. It may be secured from the committee at 287 Fourth Avenue, New York, N. Y. A folder giving complete directions should be secured by those who plan to have a part in the project.

The project may be undertaken at any time between October 1932 and August 1933. The Folios will be presented to the schools in China probably on Memorial Day, October 10, 1933, in connection with the patriotic exercises celebrating the establishment of the Republic of China.

The Children's Committee is also announcing a second project which is to be carried out in public and private schools. Children in elementary and junior high schools will be invited by the principals of their schools to write Goodwill Messages to the children of other lands. Two will be selected for broadcasting and publication in this country and abroad, on World Goodwill Day, May 18, 1933.

Church Fires

There are five church fires in the United States each day, on the average, with resultant damage to church property of about $3,596,000 in a single year, according to a report issued by W. J. Tallamy of the Metropolitan Department of the Continental and Fidelity-Phenix Fire Insurance Companies.

Mr. Tallamy points out that owing to customary design such fires are usually more disastrous physically than those breaking out in other types of buildings, and adds:

"Fire damage to churches is influenced to an alarming extent by structural features that could be eliminated without material cost or sacrifice from the viewpoint of architectural beauty, convenience or safety, if fire hazard features were given proper consideration at the time the structures are built.

"Probably the most hazardous of the structural features commonly found in churches," he continues, "hazardous in the sense of contributing most to the serious damage resulting from fire, are the concealed, combustible roof spaces hidden by the church ceilings. These roof spaces usually conceal quantities of woodwork, such as decks, platforms, rafters, sheathing, roof boards, trusses, and so on, a condition almost certain to lead to serious destruction when involved in fire. These spaces are usually continuous over the entire structures, permitting flames to spread quickly throughout, beyond the reach of fire department hose streams."

The report is based upon an analytical study of 1,754 church fires that occurred during an average year, causing the destruction of $3,596,000 of church property, a large part of which was irreplaceable. Most of the structures, it was found, were greatly under-insured. The aggregate value of the church buildings involved in these fires was nearly $64,000,000, while the insurance carried on them amounted to about $49,000,000, or a little above 76%. The insurance coverage on church property, in Mr. Tallamy's opinion, should be 100% of value.

In regard to the causes of the fires, the largest number,—or 26% of the total,—were due to lightning, indicating an absence of lightning rods. The greatest amount of damage from a single cause was $742,947, or more than 20%, attributed to defective heating equipment. About 11% of the church fires were so caused.

"A number of fires in churches start in or near hot-air heating ducts and registers, where they pass through or open into hollow wall and floor spaces," the report states, apparently as a result of the ignition of sweepings that find their way, accidentally or otherwise, into the register openings. Hot-air heating plants are therefore objectionable.

Church-heating apparatus originally built for the use of anthracite coal, it is stated, and subsequently used for wood, soft coal or oil, may become a serious fire hazard because of the tarry soot deposits that accumulate in smoke pipes and chimney flues when the latter fuels are employed.

Other causes of church fires are chargeable to electricity, open lights, portable oil heaters and lamps, carelessness with matches and smoking tobacco, spontaneous combustion, and other common hazards.

Mostly Statistical

The census of 1931 of Italy gives 82,500 Protestants in addition to the Waldensians. They embrace Methodists, Baptists, Adventists, and Salvation Army.

The Roman Catholic church registers 41,060,963 members; while 17,493 declared they were without religious affiliation.

Statistics presented at the recent World Sunday School Convention at Rio de Janiero showed a total enrolment of 35,309,318 officers, teachers and scholars in 330,874 schools around the world. This is an increase of 2,294,366 during the quadrennium 1928–32. The increase was nearly three millions in North America, but there was a loss of 814,155 in Europe. Latin America showed a large proportionate increase.

Report forms were sent to 132 countries, and returns were received from 113 countries.

The 38th annual meeting of the Bible Institute Colportage Association of Chicago, founded by D. L. Moody in 1894, was held in June. The reports showed that the activities of the Asso-

ciation during the past fiscal year resulted in the publication and worldwide distribution of 4,143,911 copies of Christian books, Scripture portions and gospel tracts. Eight languages are employed in its publications.

Much of this literature was sent free to patients in a thousand hospitals, to inmates of 1,200 prisons, and to those in the out-of-the-way places of this and other countries. About 12,800 boys and girls in the Southern mountain schools received a New Testament as a reward for memorizing choice Bible portions.

The Association has several hundred part-time volunteer colporters. A gospel auto is maintained, and those in charge of it have placed Christian literature in many homes in Illinois, Georgia, and Florida during the year, besides conducting open air services and speaking in churches, missions, jails, prison camps, Sunday schools, high schools, and young people's societies.

More books and tracts have been sent to Spain and Brazil in the Spanish and Portuguese languages than ever before, and these countries are really new doors of opportunity for the Association.

ENCOURAGING PROGRESS in the mission fields distinguishes the annual report for the past year of the Christian and Missionary Alliance.

Eleven new stations were opened in 1931 in 11 fields, also 102 outstations.

The following comparative table summarizes the statistics:

	1921	*1931*
Number of Fields	16	20
Number of Stations	131	151
Missionaries on Field	327	400
Missionaries on Furlough	62	52
Missionaries Detained at Home	25	45
Number of Missionaries	414	497
Native Workers	774	1,282
Churches	140	482
Church Membership	12,681	28,767
Baptisms during Year	1,466	4,729
Inquirers during Year	4,240	12,620
Sunday Schools	196	654
Sunday School Scholars	10,560	29,280
Bible Training Schools	13	13
Bible Training School Students	342	346
Native Offerings (Value in U. S. Gold)	$23,201.58	$44,956.49

Gospel Trophies in Guatemala

Jacinto Hernández and His Wife

REV. PAUL BURGESS

SOME YEARS AGO a wretched drivelling drunkard in the last stages of dipsomania staggered into the Friends' Mission in Chiquimula, Guatemala, and got in touch with the gospel, and by skilful guidance was led to the foot of the cross, where by grace he became one of Guatemala's notable twice-born men. He was a man of good education and winning manners, a superb rhetorician and poet, and was well known among the intelligent classes of Guatemala.

The devil had so nearly finished him before his conversion that he only lived three years afterward, but in that time he exerted a wonderful influence as preacher, teacher and writer always and everywhere for the Master who had saved him.

His testimony to the power of God was published in tract form in a short biography written by his friends of the Chiquimula Mission, and the tract has had so peculiar an appeal for the educated classes that a large edition of it has been reprinted for careful use among that class.

They were just two Indian folks who talked the Quiché language, peons on a coffee plantation, when one day they heard the gospel from the lips of that great man of God, Marcelino Vásquez. They believed and entered into the new joy and the new life that is in Christ Jesus.

They had an only daughter, a girl of about 14 years of age, and wishing the best for her as was only natural, they sent her to the Indian school in Palmar. The preacher then serving the Palmar church was an intelligent fellow, and we all had high hopes of him, but at heart he must have been a scoundrel. He had buried two wives, and was living with the third when he took a liking to Jacinto's daughter and persuaded her to elope with him. This was five years ago, and nothing has been heard of them since.

Weaker folks might be dismayed before such a blow, but not Jacinto and Maria. They applied themselves to buy their freedom, and with no small children to support were able to accomplish this in about a year and a half.

Free from the gall of plantation service they rented a piece of land to work on their own account. There was a small congregation of "ladinos" in this new place to which they moved, but it was disintegrating. The elder who had sustained the Sunday school for 20 years was in poor health, and died shortly afterwards. The Kramerite sect was sowing division, and had won another principal family to their beliefs.

Jacinto and Maria stepped into the life of the congregation, and it felt a new vigor. Hadn't they better have a prayer meeting in their weekly schedule? Some doubted, but thought it would do no harm to let the Indian try out his theories. The prayer meeting was a success from the word go.

Footsore and weary brethren passing that way always find a bed and a bite to eat at their home. "Since God has given me no children for which to care, he lets me serve my brethren," says doña Maria.

Knowing the Quiché language as he knows it, Jacinto began to evangelize all the Indians in the section, who make up the mass of the population. The gospel had been the patrimony of the ladinos for 20 years, but now the Indians are hearing it, and many are believing. Two families of "principales" (chiefs) have been converted, and a splendid new congregation opened up nearby. Here recently it was my privilege to attend a service in which 150 people came together, and twelve were baptized.

Jacinto and Maria are simple believers. Their church has honored them with no official titles. But they have known how to turn a bitter experience into a joyful and abundant service which has been richly blessed of God.—"Guatemala News."

When Dr. J. Hudson Taylor was so far spent in physical strength that he was a helpless invalid waiting for the end he said one day to Mrs. Taylor:

"I cannot read, I cannot pray, I can scarcely think, but I can trust!"

The Bible in China's Revolution

Rev. Carleton Lacy, D.D., Secretary, China Agency,
American Bible Society

"My father established his press in Shanghai to print the revolutionary writings of Dr. Sun Yat-sen when no one else dared publish them. But he published not only Dr. Sun's works. On his press were printed also many thousands of copies of the messages of Jesus Christ, the world's greatest revolutionist."

With these words Madame Chiang Kai-shek accepted on behalf of herself and the president of the Chinese government copies of the Bible presented by the American Bible Society on the fourth anniversary of their marriage. During the decades since her father, Mr. Soong, began turning out the Gospel portions from his inconspicuous press in Shanghai many millions of these books have been distributed to the farthest corners of China. Each one has carried its revolutionary message, revolutionary for personal life and social relationships. Largely because the Bible was translated into the vernacular a revolution in the Chinese language has taken place. Largely through the spreading of Scripture teachings a revolution has been taking place in the ancient religions of the land. Through the message of loving redemption individuals have been remade, and homes have been transformed, and ideals have been raised, and new meanings have come into life. A mighty revolution has been shaking, almost shattering, the land and all its institutions and customs. Traditions, government, industry, education, society, have all been in turmoil. And not least has been the spiritual revolution which even those hail who have not yet accepted the source of the new life.

Near the cradle of this country's civilization a group of peasant Christians are venturing to challenge red communism with a manner of life that resembles the early apostolic experiment. They are seeking to be led by the Holy Spirit. Each member of the group is to read, study, and act on the teachings of the Bible. No vows are taken, and no one is asked to come unless he is led by the Spirit. The men work in the fields, tilling and irrigating the land. The women carry on domestic duties. No distinction is made between mine and thine. The children are all being educated together, and all join in supporting the bright boy or girl for higher education without questioning whose he may be. So cordial and so sincere is the atmosphere in these village communes that everyone admires the simple practicability of our Lord's principles. The groups are multiplying. Their only rule is to read and study the Bible under the guidance of the Holy Spirit and act according to his leadership. They are finding that for themselves the Word of God is sufficient and competent to meet their problems of modern life. They are practising a communism not of taking but of giving, not of force but of love, not of mechanization but of personal freedom in God. Here is real revolution!

During the days of the World War a Shantung peasant found himself with thousands of his fellow countrymen digging trenches across France. What he saved from his earnings there, coupled with his travels and experiences, gave him leisure and prestige when he returned. In his strange new life he took to study, and one of the first books he bought was a Bible. Its message gripped him. He could not leave it alone, nor would it leave him alone. No longer could he spend his days in idleness and reading. There was dynamite in the book that blasted his old life. He became an evangelist, and through his ministry that countryside has been turned upside down. Churches are springing up, demons are cast out, the sick are healed, those who sat in darkness have seen a great light. Southern Shantung has been having a new revolution.

A Szechwan man was traveling through the mountains, preaching and selling Gospels as he went. He fell among bandits, to whom he continued to tell his story with earnestness. They thought him harmless, and let him go. But when the robber chief had read his books he sent after the man, and from him received a New Testament, and later renounced his footpad life, persuaded his men to follow his example, and settled down to lawful life. He became a Christian, and the recognized headman of the village. That was an orderly revolution for him and his community!

Two missionaries were carried off by

Courtesy American Bible Society

It's a Revolutionary Book

a notorious bandit band. In their captivity they told the gospel message to their fellow prisoners. Their captors stood about casually listening. When some weeks had gone by the commander of the band summoned his missionary captives and forbade them preaching any more. It was freely admitted that his men had reported many conversions among the prisoners, and such a growing interest among the bandits that there was fear of a revolution within the band, as they were beginning to learn the truth that sets men free.

Not long ago we were the guests of President Chiang Kai-shek. He was feeling deeply the strain of office with its increasing perplexities. He was seeking Christian companionship and counsel. His political enemies and the impulsive youth of the country were shouting madly for war. General Chiang had chosen the better way. In his remarks that evening he declared unhesitatingly his choice.

"China," he said, "is going through a revolution which may take just one of two courses. It may go the way of violence, destruction, hatred, Communism; or it must go the way of order, reconstruction, good will, Christianity. I choose Christianity!"

Statesmen have not always seen the issues so clearly defined, nor have they always so positively made their choices. Surely during these 99 years that the American Bible Society has been distributing in China the message of Jesus, the world's greatest revolutionist, the Spirit's blessing has been upon the seed that was sown, and it is now bearing its fruit!

Should the Church Spend Money on Secular Education in Mission Fields?

Rev. William G. Branch, Croome, Md.

In view of the large deficit in the funds collected for the church program, may I, as an ex-missionary, venture to suggest a remedy? Let the church retire from its self-imposed task of conferring upon non-Christian races what has come to be an entirely secular education! As conditions exist at present in the mission field this type of education has become almost completely divorced from the Christian religion. In this it merely follows the example of so-called Christian countries where no reasonable person expects secular education to exercise the slightest Christian influence upon students. The object of a secular education in Europe and America is to enable those who receive it to make a living. For the vast majority, educators and educated alike, it has no other meaning.

The editor of the English "Church Times" in an issue of late stated as his considered verdict that a university or college education is barren of results as regards the fundamentals of the faith, or of qualities essential to the production of Christian priests. As a preparation for Christian leadership it is useless.

A committee on education, of which the master of Baliol, Oxford, was a member, has just returned from India expressing great disappointment at the lack of Christian results from the efforts of secular education in the Christian colleges and universities there. But such an attitude is unreasonable. If a secular education fails to Christianize in America and Europe with so much Christian experience and tradition behind it, why should we expect it to Christianize students in Japan, China, Africa, or India?

The Christian church is not justified in the expenditure of funds for secular education. She is only justified in propagating the Christian faith and teaching the essentials of that faith to inquirers and converts. The truth of the matter is, the church in the mission field has found the task of preaching Christ and teaching his doctrine in spite of opposition and persecution to be so difficult that she has accepted easier substitutes and turned down the blind alleys of secular education and medical service.

When Jesus said, "Go and teach," he did not intend this to mean mathematics and physical science. He did mean, "Teach them about me! All other teaching effort is void of spiritual result." Secular education is useful in the professions, but not necessary for all people, and in no way essential as it has come to be regarded in the mission field as a preliminary qualification to the acceptance of the Christian faith, so that if a man cannot read or memorize a form of words he cannot be a Christian, or receive baptism and confirmation. I believe that an absolutely illiterate man is fully qualified to enter the Christian church and to receive all its benefits even if he can do no more in an intellectual way than confess Jesus with his mouth. In that illiterate condition most of our forefathers passed into the kingdom of heaven through the door of the church.

When Jesus said, "Go and heal the sick," his disciples knew exactly what he meant, and they did not proceed forthwith to build hospitals, and yet bigger and more efficient hospitals. We ought not to quote the words of Jesus to support our methods which are the opposite of his. I do not for a moment wish to underestimate the wonderful work accomplished by medical missions. I agree that all people everywhere should have adequate medical protection and service. By all means let secular education and the practice of medicine flourish! But the responsibility for giving the people of a country secular education and supplying them with what we consider adequate medical protection rests entirely upon the governments of the countries concerned. It is not the business of the Christian church to supply these deficiencies, nor is the church justified in financing methods of work which have little if any relation to the fundamental purpose of the Christian message.

The church collects ample funds for sending forth Christian missionaries to preach and live the gospel as the apostles did, and to teach those who may believe on him through their word. These funds, I maintain, are diverted to wrong uses when they are expended in salaries for clergymen or lay men and women workers who pass their entire missionary life in teaching algebra,

geometry, physical science, and American and English literature, however sacred and necessary these subjects are assumed to be. These missionaries ought surely to be out gathering in and teaching the tens of thousands of souls eager to "remember Jesus Christ," not mathematical formulae. Yet the condition of things is such, we are told, at any rate in India, that inquirers cannot be received into the Christian church, cannot be taught the Christian fundamentals, from lack of funds and workers, when the truth is that those who should be receiving these would-be Christians with gladness and welcome, in order to teach them the doctrine of Christ, are wasting time and energy and Christian funds in teaching the fundamentals of arithmetic and natural science to other tens of thousands not at all interested in the Christian faith. I think such a missionary method is wrong, ridiculous, contrary to Christ's intention, and dishonest.

Spiritually, secular education leads nowhere. Perhaps that is why Jesus ignored it in choosing his missionaries. With us education has become a fetish. We worship it. Yet secular education is merely the acquisition of a number of natural facts. Its spiritual effect is negligible, as we see in America and Europe. On the other hand, the Christian church by the power of Christ is commissioned to produce profound spiritual changes in the soul, to be followed by a corresponding change in life and character. In such a sphere secular education is powerless.

Fr. Nehemiah Goreh, S.S.J.E., son of a Brahman of high caste, a "Shastri," or doctor of Sanscrit divinity, standing on the outskirts of a crowd, was converted by the message falling from the halting, lisping, stammering lips of the Rev. W. Smith preaching Christ in the market place. His baptism followed after much mental agony in himself and in the family circle. The Pandita Ramabai, the Brahman widow, founder of the Widows' Home at Poona, was brought to Christ by Fr. Goreh. The Mohammedan mystic, Safdar Ali, was another convert won to Christ by Fr. Goreh, and this Safdar Ali some years later was the means of apprehending for Christ Dr. Imad ud Din of the Punjab, described by C. F. Andrews as "the most learned of all Indians who have come to Christ from Islam."

If the object of the church is to produce Christians or Christian leaders through the medium of secular education, I have studied the New Testament to no purpose.

I would restrict the use of mission funds collected by the Christian church to evangelization and religious education; to the religious training of evangelists, pastors, religious teachers, and the religious education of inquirers and converts exclusively. Religious education is the greatest need of the mission field. There is no other need to be compared to it in importance and urgency. Secular education is an insatiable Moloch: a sinful waste of men and means.

Let the church recall or transfer men and women who are doing no Christian work, for secular education wherever found cannot by any effort of the imagination be described as Christian!—"Living Church."

International Missionary Union

The International Missionary Union sends word that it will cease to exist at the end of this year.

It was organized in 1884. Its chief effort was an annual gathering that brought together missionaries on furlough or retired. This has met at Clifton Springs, N. Y., for the past 40 years as the guests of the Sanitarium.

The annual meetings have been like a great loom, weaving the thought, the purpose and the plans of the widely scattered missionaries into a coöperative unity which has helped the missionary life of the churches of the entire world. The Union has been the forum for the fullest, freest and most fearless discussion of delicate and difficult concerns. Its findings have been published from year to year, and have increased the value of missionary literature. The Union has been a spiritual force energizing and inspiring with new power and purpose all who have attended. It has been a prayer league binding all its members to the throne of power and releasing in each member's life a fresh spiritual dynamic.

The membership roll of the Union contains 2430 names. Among these are some of the most distinguished names in the history of missions. About 1800 are living, and over 600 have passed to the beyond. Additions to the membership have been at the rate of 50 a year, and the average attendance at the meetings throughout the 48 years has been 100. Over 50 missionary boards and practically every mission field in the world have been represented in this membership.

The need for a meeting in which foreign missionaries on furlough or retired may discuss their common interests is greater now than ever because the number is greater, and yet the attendance at the meetings for this purpose has been falling off. This is accounted for as follows:

Traveling rates have been higher since the War, and missionaries' incomes have not gone so far;

Other meetings have multiplied, offering a satisfying equivalent to what the International Missionary Union alone offered in the early days of its existence;

The furlough of the missionary is now pre-empted by study in university and seminary. The courses they offer meet the need formerly met by the Union alone;

The requirement of the furloughed missionary whose work is much more highly specialized cannot be met by a general and occasional meeting such as that of the International Missionary Union;

The outgoing missionaries, groups of medical missionaries, agricultural groups and others, are meeting in special conferences and thus satisfying requirements which before were met by the International Missionary Union.

The records and cash balance in the treasury are given to the Foreign Missions Conference, 419 Fourth Avenue, New York City.

We humans are apt to complain of the brevity of time when there is nothing of which we are so prodigal.—Seneca.

Personal Evangelism

William Olney, London

The English Baptist Union has launched the churches in association with it upon what they call the Discipleship Campaign. It is really an attempt to enlist all church members of every age in the work of personally seeking to win souls. These few lines are written in order to suggest to other denominations at home and abroad the work of personal evangelism. Once let the universal church of Christ the wide world over take up this work, and revival will be at hand!

Evangelism is the telling forth of good news. The evangelist is the man or woman who is occupied with this task. Evangelism comprises all the means and methods by which this needed work can be carried on.

In order to be successful in evangelizing amongst individuals we must go to Scripture both for our commission, for our message, and to recognize the source of wisdom and strength in order to rightly engage in it. In lieu of a text we will choose a scene from the Gospels.

John 6 introduces us to "a great company." The Lord Jesus will test the faith of his disciples, and asks the question:

"Whence shall we buy bread that these may eat?"

We are surrounded with the spiritually-hungry multitudes today. How are their souls to be fed?

Philip falls into the common fault of looking at human means, as though they could supply the emergency:

"Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little."

How like to us today with our oft-times dependence upon human organizations and efforts!

Andrew joins in the conversation. Conferences on personal evangelism may be useful. He suggests:

"There is a lad here which hath five barley loaves and two small fishes; but what are they among so many?"

Evidently the lad is beckoned. A lad! How utterly unlikely a person to be engaged in supplying the needs of a great company! How like to ourselves in our human weakness and inefficiency!

Then comes the delightful incident in the scene. "Jesus took the loaves, and when he had given thanks he distributed to the disciples, and the disciples to them that were sat down; and likewise the fishes, as much as they would."

We have no doubt the lad willingly surrendered them. Are we ready for the sacrifice of time and strength to help the souls around? Then the miraculous distribution: a type of the assurance which Christ gave his servant Paul in future days:

"My strength is made perfect in your weakness."

Will you take up the work of seeking to win your fellows for Christ? Go back and carefully study the scene depicted!

We might supplement it with the joy which successful effort brings. Imagine the lad on his return home: his excitement, the bewildering news he brings that his five cakes should feed a "great company"! But we can imagine the mother to be credulous of the story until he shows her in his basket a portion of the many fragments which the disciples had gathered after the feast. The little fellow's delight is but a weak representation of the intense joy the personal evangelist feels when he—or she—is told that his witness for Christ, weakly delivered, has been used for the salvation of one or more precious souls.

That the subject of this short article may be easily remembered, we will study it in three portions: the suitability for personal evangelism, the responsibility for it, and the ability to carry it out.

* * *

First, the suitability for it.

The gospel must be good news to the evangelist himself before he can carry it to others. As the blind cannot lead the blind, the unforgiven heart can never express the joy of pardoned sin. The unregenerate soul can never tell forth the delight of a victorious life. "Come and hear, and I will tell you what God hath done for my soul" shows from the Old Testament the first step in the work of evangelizing. The teller of the goodness of God must be the subject of saving grace. Indeed, the proof of true conversion is the desire to win others for the Saviour. We are told that it was the custom of the churches of Christ in Korea—and it may be so still,—to make soul-winning a condition of church membership.

No one is suited for this task whose life is inconsistent with a profession of faith in Christ. Paul's searching word to Timothy in 1 Timothy 4. 16 needs to be echoed today by each minister in our churches: "Take heed to THYSELF, and to the doctrine; . . . for in doing this thou shalt both save thyself, and them that hear thee." Too often ill-temper, selfishness, pride and inclinations to worldliness hinder a successful witnessing for God. Important as consistent creed is in the work of bringing others to Christ, Paul puts consistency of conduct even before that.

Devotion to Christ is another characteristic of the successful soul-winner. The Moravian motto should be printed upon the souls of believers who seek the salvation of their fellows: "To win for Emmanuel the reward of his sufferings."

C. H. Spurgeon was known to the writer of these lines not only as a great soul-winner, but as an intense lover of the Lord. He would often ask for the solo at his Monday night prayer meeting:

"Show me thy face! One transient gleam
Of loveliness divine,
And I shall never think nor dream
Of other love save thine.
All lower lights will darken quite,
And lesser glories wane:
The beautiful of earth will scarce
Seem beautiful again."

No professed child of God is suited for the work of soul-winning unless mind, and heart, and tongue, and time are fully surrendered to the Master, to use where and when he will.

(*Please turn to page 432*)

Life Is Like That!

Rev. Paul E. Scherer, D.D., New York

We . . . do not cease to pray for you . . . that ye might be filled with the knowledge of his will . . . fruitful in every good work . . . strengthened . . . unto all patience . . . with joyfulness. Colossians 1. 9–12.

Paul believes, apparently, that these things are quite possible, or he wouldn't pray for them: "filled with the knowledge of his will . . . fruitful in every good work . . . strengthened . . . unto all patience . . . with joyfulness." That is his answer to all the bewilderment, to all the listless disillusion, to all the somber resignation you can find in the world. Knowledge—fruit—joy for the soul that is on its knees before God!

I wish we might think that way about life, with the same brilliant expectation that Paul had in his heart there in the Roman prison where a chain was on his arm. If you have any idea that greater obstacles stand in our way than stood in his, you have little knowledge of the facts, and less imagination. The people that were abroad then disturbing these Colossians, were quite like the people who are abroad now, making this generation what it is. A crowd had got in there that had pretty much of a pessimistic slant on life. You could not actually have any real and firsthand contact with God if you took their view of things. He was thoroughly inaccessible, and what you could find out about his will would not upset you a great deal. The world was in bad shape, and humanity was subject to a host of tendencies and forces that weren't any too good. About the best you could do was to build up a kind of ascetic philosophy and keep to yourself as much as possible. It was a gloomy business, all in all,—but then, life was *like* that, and you might as well resign yourself to it!

When suddenly, in the midst of it, like the lusty shout of youth, burst this letter,—and the clouds went flying! God remote? Nothing of the sort! He will fill you "with the knowledge of his will." Keeping to your own sad selves, you philosophers? Rubbish! Come out and make the old world habitable again,—like a harvest, fruitful, every one of you with a blessing in your hands! Are there sorrows to be borne and burdens to be carried? Patience! The Christ of God is here. "Joy, shipmate! Joy!" LIFE is like THAT!

But is it? I wonder if you and I here on this place that is made sacred by many memories can manage somehow to recapture such a spirit in these sad, tired days of the world? We are apt, so many of us, to turn cynical toward life, particularly, I believe, in youth. It is a strange thing, but few cynics have been old people. Now you meditate on that a while! Why? They have been young people that have got a sneer somehow set on their faces as they looked at the world in which they are asked to live, and hear things being told about that world just now. They write books for us in this knowing age, with the leer in its eyes, telling us how poor we are, so little, so inconsiderable in this great sweep of time, lifting our heads with such pathetic dignity against that desolate space. Our thought is the movement of atoms, all our hopes and aspirations nothing but the temperature of matter.

The other day I found God defined in an article that was meant to be encouraging: "Neither loving Father nor perfect man," but "the beloved community," "human society remaking itself," revealing to us "still more of godhead in the give and take of shared insight," "the order of splendor in our experience, that light which falls so variously upon our life." So they have taken him away again, and no one knows where they have laid him who used to be "Our Father, who art in heaven, give us this day our daily bread!" We must change that, dear orphaned friends! Let us pray: "Forgive us, O beloved community, our trespasses, and lead us not, O order of splendor, into any temptation!" There is no leading here save a light which falls so variously upon our life and leaves dark wastes for philosophic minds to fill with their strange fancies.

"In such a world," writes one, "simple customs are unsuitable, and authoritative commandments incredible. No prescriptions can now be written which men can naïvely and obediently follow." We must be content with uncertainty, never to know again God's right from man's wrong. In all this "complex novelty" that living has become, we go our ways leaderless and alone. And some of us have learned, all bewildered, in the face of choices that seem to be hard, there where the roads divide, to shrug, "Life is *like* that," and go on blindly, no matter much, this road or this.

They said it in Paul's day at Colosse, these wise men who knew, these philosophers that sneered at the simplicity of his gospel and shook their heads at One who strode down the ways of life and looking deep into the eyes of men as he passed said, "Follow me!"

"God?" said the scientists, the men who knew.

"Father?" smiled the philosophers.

And folk were groping. Life was *like* that. There was no hand anywhere, and it was night. When out of the West came a letter, and the echo of a prayer, where a man was on his knees before God, that they "might be filled with the knowledge of his will." LIFE is like THAT!

I wonder if you and I can stand fast in this knowledge that is quite within our life, through all the restless currents of these days? I wonder if we can stand fast and assert that life is like that, filled with all the knowledge of God's will, fruitful in every good work, strengthened unto all patience, with longsuffering and joyfulness? I wonder if we can stand fast and affirm a God we have known in some quiet place like this, and a will that we have learned to love?

A Religion of Escape

From his prison house in Rome this man had another word to say. He knew how it seemed to those scattered, faithful souls, clinging to the strange new name of Christ in that pagan world. Men had come to them from

among the Jews telling them that they had better leave the whole ghastly mess of life behind them, and shut themselves up, dwelling apart in whatever goodness they could muster.

It was what Mr. Lippmann calls his "high religion," where a man "takes the world as it comes, and within himself remains unperturbed. When he acts he knows he is testing an hypothesis; if he fails, he knows that he has made a mistake. . . . Whether he sees the thing as comedy or tragedy or plain farce, he affirms that it is what it is, and that the wise man, free of that tension which vain expectations beget, can enjoy it."

It is the religion of escape out of a world grown hopeless. It comes no more with redemption in its hands, nor waits at the end of any road to see if perhaps someone is on it who may be a son.

Escape! Sometimes I wonder, because the world is selfish and mean and tyrannical and aggressive. Life is like that. Sometimes I wonder if escape is the only religion that's left to us. They thought so there at Colosse. These souls of ours that have been hurt, and have to fight now to keep even a little spark flickering, with their deep scars seared there by our own experience of human frailty and the blighting influence it leaves in its wake; when our only defence seems to be a hardening of the heart and a sneer; when our one prayer is that God may keep us steadfast and never let us go, and the only solid ground we have to stand on is such faith as we can muster and keep alive. God love us, and help us, until we know, high as it is, there is more than that!

There is One with scars in his hands and feet, and the wound of a spear in his side. Who is hurt, and he was not hurt? Whose heart is hardened, and his no cause to be? Back into the world he came,—that's more,—and on his lips was peace. "Reach hither thy finger, and behold my hands! Reach hither thy hand and thrust it into my side! Hurt, are you? Here is mine: now feed my sheep!" That is more. Out into the world, my friend, with your wound, and a blessing in your hands! I hope you hear that here at Northfield.

"Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness." What kind of religion is that? Getting away from something, withdrawing into yourself, trying to keep alive some spark of faith? The religion that this apostle was talking about, from his prison house in Rome, was productive. It was not putting up with circumstance, and all the slings and arrows of its own outrageous fortune, whispering to itself, "Life is like that," and "So it goes." There was a might in this world that was more than holding on, a might not according to his need but according to God's power, and he stood there looking through his bars in lively expectation, giving thanks unto the Father. Broken dreams? No! "Which hath made us meet to be partakers of the inheritance of the saints in light." Resignation? Not a bit of it! "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son." LIFE is like THAT!

I wonder if any of you have given up? I wonder if any of you have given up yourself? I want you to catch the rhythm of it, the movement of it. "Paul, an apostle of Jesus Christ, to the saints and brethren at Colosse . . . filled with the knowledge of his will."

But wait! Can you stand on tiptoe? You have to. Is it in you, my dear friend, this week to stand over against your sense of your own bewildered loneliness in a universe which dwarfs you with its immensity; is it in you to stand over against that the deep conviction of a God who loves you and is nearer than hands and feet? That is what Paul did. To set over against a religion of escape into which so many thousands of sad lives, hurt and disillusioned, have withdrawn, seeking high refuge from a struggle grown too hard and bitter,—to set over against that a religion that moves forever out with an undiscourageable tenderness, with ministering arms, and with feet that keep always following, following.

For resignation, when dreams have been shattered, for all the drab holding-on of souls that never seem able to manage more than a sort of grey steadfastness,—to change that for a song, and the joy of one whose steps have been caught up into the quicker rhythm of a good companion's marching, marching. Do you hear it? "We do not cease to pray for you . . . that ye might be filled with the knowledge of his will . . . fruitful in every good work . . . strengthened . . . unto all patience . . . with joyfulness." Life is like that!

No voice to hear, no will to know;
  Just paths that cross, and cross again,
While on them, solitary, go
  The cruel, stumbling souls of men.
    Life is *like* that!

Then when I'm hurt, be my defence
  Their kind of hand, their kind of heart.
A sneer shall help me to dispense
  With what I've loved, and dwell apart.
    Life is *like* that!

But from that silence, lone and deep and wide,
  A whisper came:
  "Thou art my son,"
And broke the floods my prayerless soul had dried:
  "Hallowed be thy name,
  "Thy will be done!"
    LIFE is like THAT!

And One I saw whose hurt was worse than mine,
  His wounds still red,
  And thorns his crown:
But in his hands he bore a cup of wine,
  And there was bread,
  And he stooped down.
    LIFE is like THAT!

Heaven

Life changes all our thoughts of heaven.
At first we think of streets of gold,
Of gates of pearl and dazzling light,
Of shining wings and robes of white,
And things all strange to mortal sight.
But in the afterward of years
It is a more familiar place,
A home unhurt by sighs or tears,
Where waiteth many a well-known face.
With passing months it comes more near,
It grows more real day by day,
Not strange or cold, but very dear,—
The glad homeland not far away,
Where none are sick, or poor, or lone,
The place where we shall find our own.
And as we think of all we knew
Who there have met to part no more,
Our longing hearts desire home, too,
With all the strife and trouble o'er!

—Robert Browning.

What Can We Believe about Christ?

Rev. Albert G. Butzer, Buffalo, New York

Some time ago I saw a picture of a high school girl sitting on top of a question mark kicking her feet against the sides of it in happy-go-lucky school girl fashion. It has occurred to me, that is the attitude in which many young people face up to the person of Jesus Christ. Large numbers of young people today are sitting on top of a question mark as they look toward Jesus of Nazareth. Many of them say there is so much about Jesus that they cannot believe, and then they go on to specify:

I cannot believe, they say, that when he was born an exceedingly bright light broke upon the Judean hills;

I cannot believe there were actually angels singing "Peace on earth, good will to men";

I cannot believe the star actually moved across the heavens guiding the wise men to the place of his birth;

I cannot believe he was born of a virgin;

I cannot believe he performed any of the miracles attributed to him in the gospel records;

I cannot believe that when he died his body actually came forth again from the tomb;

I cannot believe he ascended into heaven;

I cannot believe that he is coming again in the clouds, as so much of Scripture tells us.

And so because they find great difficulty with such matters as these concerning Jesus of Nazareth many young people are inclined to pass him up altogether. They say, What is the use? There is so much about him I cannot believe, why should I try to understand him, or try to follow him?

Let me relieve the minds of some of you who are older, and perhaps more conservatively inclined, by saying it is not my purpose to deal with these mooted questions concerning Jesus Christ from a platform such as this. I do wish to say I would be glad indeed to talk to any of you frankly about any of these questions, and I am sure I speak for the adult leaders in this conference, especially the ministers. But I should like to say to you as a Christian minister, you do not need to allow such doubts and difficulties as I have enumerated to keep you from Jesus Christ. You can be a devout follower of Jesus Christ because there is so much in him which every thoughtful person today can believe; and my advice to you would be to forget about some of these doubts and difficulties, for the time being, at least. Get away from the shoreline, launch out into the deep, into those great and certain facts concerning Jesus Christ!

What, then, can a young person today believe about Jesus of Nazareth?

* * *

Well, for one thing you can believe that he lived, that he actually lived.

A few weeks ago a high school lad in our town came to me and said:

"How do we know Jesus actually lived? How do we know the whole record of his life is not a myth? What good ground have we for believing in the actual historic fact of Christ?"

That was a great question in the last century. There were some eminent German scholars who did their level best to tear the records to pieces, to make of Jesus nothing but a myth. But happily enough such theories about the historicity of Jesus have been repudiated, so that today, as no less a scholar that Glover of Cambridge points out, there are no historians of repute who hold to the theory that Jesus of Nazareth was nothing but a myth.

We have manuscripts of Jesus better in quality and quantity, and nearer in date to the incidents recorded, than those of any other ancient character or writer.

Two or three years ago a book was published by a rabbi named Joseph Clausner, who is located in Jerusalem. The title of the book was "Jesus of Nazareth," and if any of you have any doubt concerning the historicity of Jesus you ought to get hold of that book and read certain parts of it. After examining carefully into all records available—into the Jewish records, the Talmud, the writings of Josephus; Latin and Greek records, the writings of Pliny the younger; the writings of the early Christians outside the Gospels, the writings of St. Paul and the early church fathers,—Rabbi Clausner, eminent Jewish scholar, comes to this conclusion:

"We may confidently assert that Jesus actually lived, that he was possessed of an exceptional personality, and lived and died in Judea during the Roman occupation. . . . Any one who denies the form which Jesus has assumed in the world today, or the form which he assumes in the gospel records, and denies the fact that he actually lived, that he had an exceptional personality, has no regard for historic reality."

And that not from a Christian, but from an eminent Jewish scholar!

What can a young person believe today about Jesus Christ? For one thing he can believe that,—that Jesus actually lived, that he is not a myth, that he stands forth as a real character of history.

* * *

Again, a young person today can believe Jesus Christ not only lived, but that he lived the kind of life which is set forth in the gospel records.

The men who wrote these records of the life of Jesus are merciless in what they write about each other. They set forth all their faults and failures, but never an intimation of a fault or failure in the life of their leader, Jesus.

What is more, the writers of these records do not hesitate to tell us the many things which the enemies of Jesus said about him. It is all there, amply set forth; and this is the amazing thing, that the things which the enemies of Jesus accused him of are the things which we today acclaim him for. So Professor Gossip of Free College in Glasgow writes:

"Is there any parallel to the fact that the picture of Jesus Christ which has most moved and haunted mankind was not painted by a devout artist like Fra Angelico on his knees, but was spat out like a vicious venom to wound and to

make ridiculous?" And then he goes on to say that "the account of Jesus Christ which has won most people to him, and which is most thumbed in times of doubt, and when sins assail, is not the gospel by Mark, Matthew, Luke, or John, but the gospel according to his enemies."

Of what other character can as much be said? Who of us would be willing to trust our reputation to our enemies?

So Studdert Kennedy says: "A critic may come in with spectacles, scissors and paste, and tear the Gospels all to pieces, and when he is finished the character of Jesus stands forth and keenly makes its challenge, Which one of you convicteth me of sin?"

Where else will you find a picture of a life so lovely and so beautiful where all the highest virtues of humanity are so perfectly set forth? Where else will you find the equal of this poetry which we have written for us across the pages of the gospel record?

What can a young person believe today about Jesus Christ? I think a person can believe that,—that he actually lived as a character in history, and that he lived the kind of life which is substantially set forth in the gospel records, a life which knows no equal in character.

* * *

Still another thing which a young person today can believe about Jesus Christ is that he has wielded an unprecedented influence in the lives of men and in the affairs of mankind.

The lines of Christ have gone out from Bethlehem to the ends of the earth and have touched every phase of life known to men.

Ernest Fremont Tittle in a recent volume writes something like this:

"Jesus never carved a statue, never painted a canvas, yet he has inspired the noblest art. He never wrote a sheet of music, never played a musical instrument, yet he has inspired the highest and finest music. Jesus never looked through a microscope or used a test tube, yet he has inspired the scientists with a passion for truth without which great discoveries of science would never have been possible. He never said a word about human slavery, yet through his spirit slavery has been abolished. As far as we know he never launched a direct attack against war, and yet through him war is passing from the face of the earth. He never said a single word about emancipation of women, and yet wherever his gospel has gone women have been lifted to higher planes of life. He did say, 'Suffer little children to come unto me,' and little children the world over have found in him the strong arm of protection."

The influence of Jesus also has gone into the heart of the world of industry, so that today as never before men are insisting that the teachings of Jesus of Nazareth must be applied to the great world of business, and commerce, and industry.

John J. Eagan was one of the great industrial leaders of America. Some time before his death he became deeply convinced he must try to put the teachings of Jesus Christ in actual operation in his plant, and after thinking the thing through carefully he at last decided to make the venture. In speaking to a group of employers he said something like this:

"Men ask me, Is your plant practical? to which I reply, That is not the question. The question is, Is it right?" Then he went on to say, "So many say to me, If I only knew your plan were practical I would adopt it in a moment. There has not been a business man since the beginning of time who would not adopt a program of Jesus Christ for his business if he were sure it would be successful." He wound up by saying, "If a man cannot take Jesus Christ into his business he had better get out of it, and get into some line of life into which he can take Jesus Christ."

Mr. Eagan is only one of many who are insisting today that the principles of Jesus of Nazareth must be worked into every phase of industrial life.

Then there is a man like George Bernard Shaw, who some time ago said:

"I am no more of a Christian than Pilate was, yet I am frank to admit, after looking upon the world and human nature for nearly 60 years, that I see no other way out of the world's misery save some such way as would have been found by the will of Christ had he undertaken the work of a practical statesman today."

A few years ago Bruce Barton had an interview with H. G. Wells, and he asked him this question:

"Who is the greatest among men? Whose character and influence have most affected mankind?"

Without the slightest hesitation Mr. Wells replied: "I know the answer you expect. You expect me to say Jesus of Nazareth. There can be no other answer." Then he went on to say, "It is interesting and significant, isn't it, that a historian without any theological bias whatsoever cannot honestly portray the progress of humanity without giving foremost place to this penniless teacher of Nazareth?"

I know of no better way to sum up the influence of Jesus Christ on the life of mankind than this summary which comes to us from the pen of an unknown writer, and runs something like this:

"Here was a babe, born of peasant parents in an obscure village. He lived most of his life in another village. He worked in a carpenter shop until he was 30 years of age. Three short years were spent as an itinerant preacher. He never owned a home, he never had a family, he never went to college, he never stepped inside a great city, he never traveled more than 200 miles from his home, he never did any of the things which usually accompany greatness. He had no credentials but himself. As a young man the tide of public opinion turned against him. His friends forsook him: one denied him, another betrayed him. He was turned over to his enemies. They put him through the bitter mockery of a trial, they put him to death on a cross between two thieves. His executioners gambled for the only piece of property which he had, his cloak, and when he was dead they took his body down and put it into a borrowed tomb. Nineteen centuries have come and gone, and he is the central base of humanity. I am well within the mark when I say that all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat, all the kings that ever

reigned, all put together have not affected the life of men as has that one solitary life."

What can a young person believe about Jesus Christ? You can believe that, for that is historic fact.

* * *

Again, a young person can believe that the influence of Jesus Christ which has been going on for 19 centuries is far from disappearing. His influence seems to be growing greater, there is not the slightest indication that his influence is beginning to wane.

Stanley Jones, the great missionary to India, asked a Hindu what he thought about Jesus Christ, and he promptly replied:

"There is no one else who is bidding for the heart of the world; no one else is even on the horizon."

Professor Weiman is a man who is given to conservative and careful statements, and yet in a recent book of his he writes:

"Jesus of Nazareth has been dawning upon the world for 2000 years, and he is scarcely above the horizon. Far indeed is he from the zenith, for there is much which Jesus has to give us which as yet we have not been able to receive. Jesus Christ after 19 centuries is still our great contemporary; nay more, he is still far beyond us so that we are still stretching ourselves to the limit to catch up with him."

Said George Matheson: "Son of Man, whenever I doubt of life I think of thee! Thou never growest old. To me last year is old, last century is an obsolete vision, but thou are not old. Thou art abreast of all the centuries. I can never catch up with thee, modern as I am."

What can a young person believe about Jesus Christ? I think he can believe that,—that his influence is far from waning, that the future belongs to him. There is a recent translation of that Christmas text, "We have seen his star in the East,"—"We have seen his star in the rising." And I think a young person can believe just that about Jesus Christ.

* * *

But again a young person can believe that in Jesus Christ multitudes of people have found a great transforming influence in their lives.

It has been so from the beginning to the present time. Jesus of Nazareth got hold of a flimsy fisherman like Simon Peter, put a rock under him and steel in him, and Peter became the incarnation of courage. He got hold of a youthful son of thunder like John, who had a temperament like high explosive. He steadied him, taught him self-control, and that young man in his later life would frequently say, "Little children, love one another!" Jesus Christ got hold of a vibrant person like Saul of Tarsus, so much like a mad horse running violently, destructively, in the wrong direction. He put the bit in his mouth, and the reins of love around his neck, and set him going in the opposite direction, and Saul the scourge of Christians became Paul the apostle of Jesus Christ. So it was with St. Augustine, so it was with St. Francis of Assisi, so it has been with multitudes to our present day. They have found in Jesus Christ a great transforming influence in their lives. By him they have been made over and become new creatures through faith. So that if we were conducting a great witness meeting this morning we could summon multitudes who would say they were slaves of passion, but Christ set them free. Others would say they were full of fear, and through him they learned great faith which drives out fear. Others would say they had been green-eyed, envious, jealous, and through him they had been taught to rejoice in others' success. Others would say they had been self-centered and self-seeking, and through him they have been made unselfish. Others would say they were bitter and full of ill will toward their fellows, and through him have learned a great love which transforms foe into friend.

This is not fiction, young people, this is fact! This has been taking place for 1900 years, and it is taking place right now throughout the world. In Jesus Christ multitudes of people have found a most powerful transforming influence in their lives. They have been born again. And you can believe that.

Once more, in Jesus Christ a great number of thoughtful people have found one who brings them close to God, one whom they best describe as the Son of God. Young people can believe that.

When the early disciples gathered around Jesus they gathered around him simply as a group gathers around a great teacher or leader. At the beginning they had little thought of Jesus as the Messiah, or the Son of God in a unique sense. And yet as they came in daily contact with him, as they learned more of him, they began to experience God through him. They found when they were close to Jesus they were close to God. And so they said he is God manifest in the flesh. Those early disciples, though they were steeped in monotheism, though from their early years they had been devout Jews and had been taught to say, "Jehovah our God is one God," in spite of that early training, after intimate contact with Jesus of Nazareth they fall on their knees before him and say, "My Lord and my God."

That was true of one like Saul of Tarsus. You know how bitterly he opposed the early Christian movement, you know he did his best to destroy it, and yet he himself, though a Pharisee of the Pharisees, was toppled over, he too found in Jesus the Messiah, the one sent from God, the one who revealed God fully to him in the flesh.

What took place among those early followers of Jesus has taken place in multitudes of Christians all down the centuries since. Multitudes of thoughtful people have found as they come close to Jesus they come close to God, and that God becomes most real to them when they walk in the way of Jesus.

So President Henry King of Oberlin used to say: "Through personal experience with Christ the multitudes have found him the way to God, the truth about God, and the life of God."

These are some things which young people today can believe about Jesus, and I would urge you with all my soul, begin with these things and let doubts and difficulties rest, at least for the time being! As Studdert Kennedy put it:

"Begin with Jesus as your guide, and you will end with Jesus as your God!"

(*Please turn to page 426*)

Old Testament Character Studies

1—The Background of Amos, Hosea and Jeremiah

Rev. T. W. Graham, D.D., of Oberlin (Ohio) Graduate School of Theology

If we take the words of Amos, Hosea, and Jeremiah as they stand by themselves we take them in a setting which is altogether foreign to us. I believe that much of the unwillingness of people to study the works of the great Hebrew prophets comes from the fact that they do not know the setting in which these lives were placed; and there are so many allusions in their writings that are puzzles to them that they prefer to take those sections of the Bible whose meaning is evident upon first reading.

Now it will be necessary for us to use a little imagination, and keep before our mind's eye the map of Palestine and the country roundabout. You recall that Palestine is a small country on the western side of Asia, whose west coast is lapped by the waves of the Mediterranean. It is at the outside 120 miles long by 40 to 60 miles wide. There are some counties in this country almost as large as the land of Palestine.

There are three sections to Palestine: the plain that lies along the Mediterranean coast, the high central plateau reaching at certain points almost 4000 feet above the sea, and then the valley of the Jordan on the eastern side, all of which from above the Sea of Galilee to the Dead Sea is well below the level of the Mediterranean, the Dead Sea itself being some 1400 feet below sea level.

To the east of Palestine lies that great stretch of desert which breaks on its eastern border into what we call Mesopotamia, those great plains through which the Tigris and Euphrates rivers flow. To the south and west of Palestine is Arabia, joining north of the Red Sea to Africa, not far from the valley of the Nile. North of Palestine Asia bulges into what we call Asia Minor, for many centuries the center of a thriving civilization.

In this little country of Palestine the Jews had lived for perhaps 1800 years before Christ. The Jews, as you remember, came originally from down toward the Persian Gulf in Mesopotamia. Abraham, starting from Ur of the Chaldees, went to settle in Palestine.

We had in our home last fall an interesting man who has been excavating the site of the early home of Abraham, and he told us that the more he discovered of early Ur of the Chaldees, the more reasons he has been able to find for Abraham's leaving it.

After a period of stay in Palestine the Jews migrated to Egypt, and there lived and flourished until a king arose who knew not Joseph and made life hard for them, so hard that ultimately they decided to leave the country. Under the leadership of Moses they moved over into Arabia, to become for a generation or more a nomadic people, tending their flocks and herds about the scant oases of the Arabian country.

Then the Hebrew people made another significant move under the leadership of Joshua. They left the nomadic life of the Arabian desert, and came into a land which they called the Land of Promise. In this land from around the 13th century B. C. until the century with which we are concerned, the 8th century B. C., the Hebrew people were largely agriculturists, living in small walled villages, out from which they went to till their fields, to develop their vineyards, to watch their flocks and herds.

In the 8th century B. C. another significant change took place in the life of the Hebrews. In this century the Hebrews began to be conscious of the fact that Palestine occupied a strategic position as far as the trade of the world was concerned. There were three great sources of world trade in that era, the Mesopotamian valley, Asia Minor, and the valley of the Nile. Such international trade as was developed then had to take its course along the plateau or the seaside plain of Palestine. Traders from the Nile valley bringing produce of the semi-tropical and tropical area to the disposal of the people of the North from Egypt to Mesopotamia or Syria must pass along the Palestine coast. Traders bringing the resources of Mesopotamia and northern Asia Minor to trade with the people of the Nile valley must come west and south along this same route. Palestine, though it was a small country, lay athwart the main course of world trade in exactly the same way in which the Panama Canal now lies in the pathway from the Atlantic to the Pacific.

Palestine had not been easy for the agriculturists, it is so rocky. They had to earn their living, if at all, by the sweat of their brows. Of course, to nomadic people who had been accustomed to wrestle life from the hot sands and narrow oases of the Arabian desert Palestine was a land flowing with milk and honey; but to agriculturists who have had the kind of territory some of us know in this country, Palestine is a hard land.

Now some of the Jews discovered that they had an ideal site in which to concentrate the barter trade of the world. If the merchants of Egypt must come north to meet the merchants of Asia Minor, and the merchants of Mesopotamia must come west to meet both of these, why not have the meeting places in Palestine? So they began to develop market places in which the Phœnician trader might deal with the Egyptian, and the Egyptian with the Syrian and the Assyrian. As the markets developed they found strangely enough—at least it was strange to them, —that it is much easier to make money as middlemen than as farmers; that those who provide opportunities for exchange are more likely to profit from it than those concerned with the development of the raw materials that are exchanged.

In the 8th century B. C. there were in Palestine two exceedingly wise kings. You will remember that Israel was divided into two kingdoms, the northern and the southern. In the northern kingdom from 783 to about 743 B. C. Jeroboam II ruled. The southern kingdom over much the same period was ruled by King Uzziah. The Hebrews had not had, even in Solomon, wiser or more skilled leadership than in these two kings. Jeroboam by skillful de-

velopment of the resources of the northern kingdom had extended its limits until it reached almost to Damascus on the east, beyond Mount Hermon on the north, into the territory of Tyre and Sidon on the west, and to the Dead Sea on the southeast. Uzziah extended the southern kingdom until its control reached to the Red Sea and to the Persian Gulf. The borders of Palestine were as widely extended in this 8th century B. C. as in any time of its whole history. Both kings maintained their extended borders by troops stationed in garrison towers, north, east, south, and west, towers that suggested to any marauding tribes the powers which lay behind them. For a whole generation there was absolute peace in Palestine.

I suppose this was the first time since Abraham had left Ur of the Chaldees that there had been 40 or 50 years of absolute peace within that territory. No one at all attempted to dispute the might of Jeroboam and of Uzziah. Now, of course, peace is essential if trade is to be developed, and under that generation of peace trade did flourish greatly.

In the beginning it seems the Hebrews traded without too much concern for the money result of it, but money began to come easily, and easy money brought its temptations. One finds as this generation of peace goes on that the Jews developed more and more rapidly some of those traits of character which we are altogether too apt to associate with every Jew.

The market places needed to be extended, they required more attendants, and so about them grew towns that rapidly developed into cities, cities that with flourishing trade showed in those days the characteristics which have always marked, and still do mark, city populations.

When you read Amos, who was the first prophet to be concerned with this new situation, a situation which you see brought the Jews for the first time into intimate contact with the trading peoples of all the world, which made them for the first time conscious of an international relationship on the basis of profitable international trade, you find the Jews confronted with a whole new set of tests, and not particularly successful in meeting these new conditions.

As one listens to the talk about the way in which our modern life on its mechanical side has far outstripped its moral and ethical sides, one is reminded of what was said by Amos of the way in which the life of these new cities was quickly outstripping the moral resources of a people brought for the first time to contend with the forces that are involved in the mixing of life on an international basis.

Urban Problems in Palestine

Within a half century these cities of which I am speaking—Jerusalem, Bethel, Samaria, Beersheba,—contained more than half of the population of Palestine, just as within the last 50 years a majority of the people of the United States have come to live in the cities. This new trade, this new urban condition, this rapidly increasing wealth, wrought great changes in the life of the Jews.

Quick money always makes people interested in building larger and finer homes. The Hebrew agriculturist had been satisfied to live in a simple house of one room, built of sun-baked brick, with a dried mud roof. These trading folk in the cities had built with baked brick, but they were soon tired of such simplicity of life and began to build with stone. Not satisfied with stone, they began to import marble to decorate their stone houses, and some even built whole houses of marble. In these houses they also had decorations of carved ivory. Such marble and ivory work has been uncovered by archeologists within the past few months. The merchant princes not only lived in city palaces,—for the first time in the life of the Hebrews the word which had been reserved for the home of a king is now used for the home of a merchant prince,—but they must build themselves summer houses of the same magnificence, and they moved from winter house to summer house with the change of the seasons. Luxury of building was available for those who were able to take advantage of the opportunities for quick wealth.

On the other hand, the same cities developed slums. There was the same difference between the merchant sections of the cities and the sections in which the servants lived as one finds in modern cities.

I remember hearing Raymond Robbins tell of an experience he had with a man who had been a servant in his boyhood home. When Mr. Robbins left home he promised the colored man that if ever he made money he would take him to New York for a holiday. Mr. Robbins made his money, and fulfilling his promise took the old man to New York for a week.

One evening the old man was late coming to dinner. Mr. Robbins noticed a strange light in his eye. When they were seated at the table he asked his servant where he had been all the afternoon. The old man said:

"I have been walking on Third Avenue and on Fifth Avenue."

Then he waited almost a minute before he added:

"Third Avenue is not far from Fifth Avenue, but those people live a powerful way apart!"

You will find Amos making the same kind of judgment upon the cities of Israel. In the homes of the rich he finds luxurious ease, typified by couches made of ivory with silken covers, and nearby individuals who are willing in their poverty to sell themselves for a pair of shoes.

In the second place, you find the cities developing merchants who are not satisfied even with the speedy way in which they are becoming rich, not satisfied to profit in strict honesty. They are beginning to use two sets of measures. They buy with one measure and sell with another, and they are sharp measures on both sides. They are not even satisfied with that. Certain merchants, unwilling to wait for quick profits in the market place, are sending their henchmen out on the highways to raid the caravans on their way to market with their goods, and by robbery to get possession of the rich goods which flowed toward Palestine from East, North, and South. These powerful merchants are depending upon their strong position in the city to de-

fend them against the results of their evil practices, sharp trading in the market place, and, to use our modern phrase, hi-jacking on the highways.

We find, too, developing in the city an inclination on the part of the courts to deal justice with one hand to the rich and with another to the poor. Money is beginning to make its effect felt in the courts in Palestine. While the Hebrews still were agriculturists there was not much chance of that. Every man was every other man's peer. Before the older person who sat in the gate to judge each had an equal opportunity for justice, but now when the rich man comes with all that he may promise to the judge to make his case against the poor, the poor stand in greater jeopardy before the law. Strangely enough, that has always been the story in the city, and is still. One does not need to follow the records of the courts in any American city today for long before discovering how much more difficult it is for those who have not means to get justice than for those who have.

The cities brought another change in Hebrew life. It had to do with the institutions of religion. Until the 8th century B. C. the Hebrew institutions were comparatively simple. There were the Temple worship in Jerusalem and family worship in the homes of the agriculturists, an occasional shrine to which the Hebrews came, sometimes taking over the worship of the shrines of one of the aboriginal peoples of Palestine. By and large the forms of worship were exceedingly simple. But now there is the chance to make them ornate. These folk with their quick wealth are able to build more elaborate shrines, to provide more elaborate ritual, to urge on those who were professional religionists to provide finer and finer spectacles of worship about the shrines.

You find lavish gifts, tithes paid every third day instead of once a year, sacrifices made every morning instead of at those rarer periods which the Jewish law suggested, money poured out for rich vestments for the priest, and rivers of oil to flow about the shrine. But this worship was empty of real religion. It was only form, having no moral influence, making it possible for men without a twinge of conscience to go through an elaborate service in the Temple or at the shrine, and move immediately to bribe the judge at the gate or to sell the needy for a pair of shoes.

That sort of thing, how modern it seems! One looks back upon the last ten years of life in this country, years that have shown an expenditure for elaborate places of public worship beyond anything which the world has seen until this day. Great temples crowd across the land, but still the cry goes up that the people who worship in them are not morally able to handle the civilization out of which the great wealth which makes them possible comes!

Amos Appears

While all this is going on an interesting man is growing up in the village of Tekoa, a little village upon the top of a hill 12 miles south of Jerusalem, six miles south of Bethlehem, a man who describes himself as not being "a prophet, nor the son of a prophet." He has no family connection with those professionally concerned with religion. This man describes himself as a keeper of scraggly sheep, a scrawny type of sheep grown on the edge of the desert, whose wool for certain purposes was sought in the market places developed in Palestine. He describes himself also as a pincher of sycamore figs. The sycamore produces a cheap kind of watery fig, which then as now is used as food for the poorest of the land. This fig grows not on the new twigs of the tree, but against the old trunk, and the poor, unable to wait the natural process which will bring the fig to ripeness, climb the tree and pinch the figs between their fingers, that thereby bruising the sides, the ripening process may be quickened.

He comes from among those who, if they maintain life, maintain it on the lowest level of subsistence. He comes from a town which was an outpost of civilization, for Tekoa is about the last village off toward the Arabian desert.

From Tekoa Amos, as he grew up, looked down upon a land falling away in a series of quick cascades about 3500 feet down to the Dead Sea, whose blue waters 18 miles away are set against the red hills of Moab. These cascades are broken through now and then by deep gulches worn out by the process of the years, in the shade of which wild animals—bears, lions, and jackals,—have their lairs, and from which they make their raids upon the sheep herds that get a scanty living off the land toward the hill on which Tekoa is set.

It was a land south and east upon which life does not move, at least not throngingly, but on which every movement of life is significant. The man who lives off that territory must be a man of quick perception, a man whose eye misses nothing that moves upon the surface. The man who lives here, as he follows his sheep to make his living, has ample time to think, in the daytime in an atmosphere so clear one can see, as though almost at his feet, the Dead Sea 18 miles away; in the night in an atmosphere that brings the stars and the moon so close as to make one feel that standing upon tiptoe he could pick Orion from the heavens. Such a man is compelled to watch every movement of life upon the land in which he lives, and is constantly under the impress of the heavens close above his head.

Amos was a poor man not burdened with the weight of things, growing up in an area that tests perception and courage, and requires skill in quick action. He grew up in a land where men are never satisfied with what appears on the surface, but must always go back of the surface appearance to the causes which lie underneath.

Do two men meet on the desert? Then he who sees their meeting knows they have met by appointment, for men meet on the desert as infrequently as ships on the sea.

Does a bird fly up and suddenly flop to the ground? Then he who sees it knows someone has set a snare, and the bird's foot is in it, and the snare is pulling it to earth.

Does he hear the lion roar? He knows that already the lion has his prey, for the hunting lion makes no noise until his meal is secure.

These are the figures Amos used in his preaching, and you will find all of

them suggest the man who is quick to see that back of any simple movement of life in his desert home there are causes with which he must be concerned if he is to have his livelihood at all.

Now out of that sort of life Amos comes to Bethel and finds its rich shrines, its palaces, its market places with short balances, the injustice at the gate, and the easy optimism of those city folk as they maintain that the civilization which has made them possible must of necessity have on it the approval of Almighty God. They say:

"We could not have cities like this unless Jehovah were blessing us. We could not live in these luxuries unless we were favored of God. Surely Jehovah will not break down a civilization that produces this kind of result for us. This life is so strong and secure that no buffeting of fortune can possibly break it down."

But Amos sees what they do not see. Frequent trips to Bethel, as Amos comes to dispose of his wool, give him the chance to see what these optimistic wealthy folk are not seeing in the life of the city. He sees that back of this lavishness, back of this quick wealth, back of this religion concerned with tithes and ritual, back of this injustice in the gate, there were moral laws which, when they are lost sight of, will with the inexorableness of tomorrow's dawn break any civilization that breaks them. He slowly comes to the conclusion that though at the moment everything seems fair, and civilization is building itself into finer and finer institutions, it is close to the edge of destruction. The time comes when he can no longer hold his tongue, and he begins to preach in Bethel that which the stillness of the stars and the dangers of the desert had taught him as to the power of unseen forces in the shaping of destiny, in the shaping of life in moral ways.

(*To be continued*)

Hymn Worship and the Spirit of Evangelism

Bishop Wilbur P. Thirkield, New York

Christianity is a religion that sings. It inherited the Psalter from the synagogue, and you can only understand the psalms when you think of them as set to music. The sound of music is heard all through the New Testament from the Gloria in Excelsis at the birth of Christ to the pæans of praise in the Apocalypse.

It is significant that Jesus went out singing with his disciples even on the way to Gethsemane. The note of evangelism is in the praying and singing of Paul and Silas when the jailer cried out, "What must I do to be saved?" Paul strikes the evangelistic note in his exhortation, "Be filled with the Spirit," which is manifest in "psalms and hymns and spiritual songs, singing and making melody with the heart unto the Lord."

The first pagan reference to the Christians was that before dawn they met and "sang hymns of praise to Christ as God." Augustine voices the power of hymns in worship in the word: "How would we weep in thy hymns the canticles touched to the quick by the voice of thy attuned church!" In the 6th century Gregory lifted church music to a high level, and the Gregorian anthems still survive. Following the decline in church life, the new awakening was signalized by the ministry of St. Francis, who with his singing pilgrims, called "God's troubadours," made the hills and valleys of Southern Europe vocal with songs of redeeming grace and power.

In the Reformation revival it is significant that one of the theses posted on the church door at Wittenberg was a demand that the people be allowed to sing in the church service. The evangelical hymns of Luther were one of the hammers which broke the power of the papacy. In these hymns we have the triumphant utterance of assurance of salvation and joyful sonship in God.

The evangelistic power of hymn worship is seen in the Wesleyan revival. Even George Eliot, agnostic though she was, has one of her characters say, "It was mostly the hymns, for they are the Bible for the most part only set to music-like, so that it rings in your heart like a tune." And Austen Phelps speaks of the inspired character of the evangelistic singing of the Wesleyans, saying that in them Luther's saying was verified, "The devil can stand anything but good music, and that makes him howl." But, mark you, GOOD music!

The evangel of great hymns must first stir the heart of the minister. They may furnish the finest source of inspiration and of evangelistic fervor. He should renew the roots of his own spiritual life in the tuneful fellowship of Christian song. It is the minister who is responsible for the type of music in the church. The new evangelical movement, that may draw men to the joys and exultant grace of the gospel, should begin by making a bonfire of trashy songs.

A genuine hymn is a poem touched with lyric fire and inspiration. A true hymn has a vertical aim, an upward lift toward God. Too many songs are purely horizontal, touching only the flat, earthy surface of things. They have the egocentric emphasis, like "Brighten the corner where you are," or "When the roll is called up yonder I'll be there," that individualistic, self-centered plea in song, "That will be glory for me."

The weakness of much present day worship in song is that we have lost the capacity for wonder, and are not subdued by the august. Our fathers had the attitude of awe. We in our songs are too familiar with God, and often lose commerce with the unseen and eternal. The lost radiance of religion will come from above. Dr. Moffatt sums up the whole of religion in the wonderful phrase of the two great hymns, one of Addison and one of Charles Wesley, that men cast their crowns before him, "lost in wonder, love and praise."

A hymn with evangelistic power must

be persuasive and awakening. If it is to have the evangel of a saving Christ it will have dignity and grace, and voice the spirit of the gospel. Furthermore, it must utter the deepest longings of the soul. Dr. Glover speaks of the evidential value of a good hymn, and says that a hymnbook at its best is a collection of firsthand records of experience.

The support and guidance of the pastor are necessary if hymns are to be an evangel of saving grace. The complaint often is, "The people won't sing." Why not? Does the pastor magnify the great hymns and exhort to singing in the congregation? Does he know his hymnal? Do his attitude and spirit urge the people to sing? Does he know the beauty, power and nobility of the great hymns? Does he see that instruction is given? Does he coöperate with the choir and leader? Does he use the mid-week service for instruction, and set apart an occasional Sunday night service for hymn music? Does he lead the children in the ministry of song? Does he have variety in hymns and tunes, and not harp on a narrow range? Does he magnify hymns with a deep undertone of reverence and spiritual power? Does he see that the choir leads and does not monopolize? Does he see that the people are provided with hymnals?

Such was the elevation, dignity and spiritual value of the hymnody of Luther's day that the standard was lifted and the taste of the people so elevated by the devout and skilled musicians that the Lutheran church has been saved from unworthy and trashy hymn music.

Lutkin has observed that it is a rather sad reflection on our vaunted modern musical culture when we are forced to admit that the art and workmanship of hymn-tune writing in the time of Luther and Bach far excel the best efforts of today. When our people are taught music like the great German chorales, their beauty and worth make their appeal just as to the Germans, who cherish and revere them. So it is with the stately and noble movements of great tunes, such as Haydn's "Austria." He so cherished this tune that when for the last time his family gathered about him he was carried to the piano and with joyous solemnity played this noble hymn three times.

When people are once taught the uplifting strains of great music they are brought into an atmosphere of worship. The people can be taught to join in singing simple yet effective settings of the Venite, the Nunc Dimittis and the Benedictus. So also it is with the Te Deum, and even the Magnificat and the Gloria in Excelsis. The most majestic and uplifting rendition of the Te Deum I have ever heard was in the Wesleyan Conference at Lincoln, England, when the voices alone supplied the harmony and movement of organ tones.

It is idle to say that the great tunes cannot be taught to the people. Compare these noble and enduring tunes with the cheap melodies set to inane words with maudlin sentiment and jingling, jazzy rhythm of many modern song books, the popular and too often merely cheap and sensational books sold often for revenue only, mostly empty of ethical value, yet profanely offered in the service of almighty God. They will be largely found without real harmony and devoid of reverence, which is the first requisite in a composer of music. For such work is worship, and should never be "entered into unadvisedly, but reverently, discreetly, and in the fear of God."

How majestic the antiphonal music of the Jewish church! What reason is there to hold us from introducing the strophe and anti-strophe of the Temple worship as indicated in the Psalms? How stirring and uplifting the strains of Israel in procession before the Ark when David and all Israel played before God "with all their might and with singing, and with harps and with psalteries, and with timbrels and with cymbals and with trumpets" (1 Chronicles 13. 8)! Since God had much to do in directing the structure and service in the Temple, surely the most exalted praise is pleasing to him!

What wonder that the Psalms furnish the text of our great cantatas and anthems, and find so large a place in our worship as liturgical music! How often the anthems sung by the choir make little contribution to real worship! Even secular words are sometimes set to sacred music, and are utterly unrelated to the spirit of worship.

What a powerful influence in awakening and deepening the religious sentiment of the people is the singing of deeply spiritual hymns and tunes that carry to men the evangel of the Christ! How noble in form and imagery; how majestic and uplifting in spirit and tone; how finely they set forth the spirit of the gospel! Such hymns spring forth from the heart of man in the exalted moments of Christian experience. They voice our highest aspirations. They are marked by insight into the deeper things of God. They take prophetic hold on the unseen, and often the vision and rapture of saint and seer are here joined.

It has been well said that in the New Testament there is the sound of singing almost everywhere. And little wonder that the angels brought glad tidings to men! See, therefore, that there is the note of gladness, and even the note of hallelujahs and the trumpet sound of triumph, in the church of God! Armies have not been led to triumph through the sound of misereres.

Do our ministers of today know the great hymns of the church as the fathers knew the hymns of their day? Do they have the place in the memory, thought and imagination of the preachers as of old? They were surely singing pilgrims. The great hymns, structural, doctrinal, experimental, sung themselves into their deepest life. As they moved out in their life of conquest for Christ they carried two books, and knew them. One was the hymnal. Great hymns flared forth in their sermons. They caught the imagination of the people. They pierced the conscience of men. They sung the gospel into their hearts. They could forget the sermon, but the hymns kept singing on in their memory. The evangelistic power of great hymns gives wings to many a passage in sermons.

Some New Pointers on Church Attendance

Digest of an Address at the Evangelistic Retreat at Northfield in June, 1932, by Roger W. Babson, Boston

The Congregational and Christian churches, which are governed loosely but efficiently by a Council, had a meeting in Detroit three years ago, and when the question of church attendance came up the facts showed that they knew really nothing about church attendance, as to whether it was increasing or decreasing. So after that discussion I was asked if I would assume the chairmanship of a commission on church attendance to study the subject in an impartial manner. And I accepted.

There were about 5000 Congregational churches, and about 1000 Christian churches, and when they merged they combined into a group of about 5600, with a membership of about a million.

From that list of 5600 we selected 1000 churches to make our tests. I arranged for a committee of 1000 laymen, an able conscientious layman from each of these churches. Another thing we did was to make a careful survey of all the churches, and we were able to find a group of 100 which had kept back records for over 20 years, some of them for 30 or 40 years. So we have now a group of 100 which have records extending over 20 years, and we have this group of 1000 that have kept careful detailed records for over 2 years.

Reports received from the thousand churches show an average attendance for 1931 of 114 4/10, compared with 113 7/10 for 1930. That is a careful study, and it is the only study of its kind that has ever been made in this country.

These churches are located in 42 states, the District of Columbia, and the Hawaiian Islands, carefully proportioned as to city, country and suburban, so as to have a fair statistical cross section of the country.

There was an average church attendance in these two years of 43% of the membership in good standing of those churches. There is a figure you have never had before! There was a total of 4,956,450 people in attendance (that is, if you went every Sunday you would be counted 52 in that list), compared with 4,904,442 the previous year.

Geographically, New England shows a decrease in Vermont and Rhode Island, and so does New Jersey. Then Virginia, West Virginia, North Carolina, Tennessee, and Missouri, all show decreases. The Mountain States which show decreases are Arizona, New Mexico, Utah, Idaho, and Oregon.

The only state in New England which shows an increase is New Hampshire. New York and Pennsylvania show increases, the Central West shows an increase, California and Washington are increases. There are five states that show no change almost to one-hundredth of an individual. Those states are Maine, Massachusetts, Connecticut, Ohio, and Nevada.

If some of my statistical friends were here this afternoon they would want all these figures on a per capita basis, and they would be justified in making that request. If we put these figures on a per capita basis they will practically all show decreases.

The fact that those thousand churches knew they were being watched and coming into this survey probably helped them rather than harmed them. So that with those thousand churches which knew they were being watched showing that slight increase, it is fair to say that the Congregational churches as a whole probably showed a slight decrease; and furthermore, if you put that on a per capita basis, without doubt they showed a decrease.

Now for the 100 Congregational churches that have a record back 20 years. The peak apparently in all church attendance in the Congregational churches was in 1915. At least, that is what the figures of these 100 show distinctly. There was almost a continual decline from 1915 to a low point in 1923. Then it went up quite markedly to 1925, when it dropped back again almost to the low point of 1923, but not quite, in 1926. And then in the middle of 1927 it went up again to the point of 1925, and since then it has been constantly going off. So much for the facts.

If a newspaperman should ask me today how I felt regarding church attendance I should say I felt, so far as the Congregational denomination goes, it is standing still, it is showing neither increase nor decrease. If I were asked about the Baptist, Methodist, Episcopal, I would say I know absolutely nothing about it, but neither do they. If a statistician should ask me what is happening to church attendance I should be obliged to answer on a per capita basis, and that means without doubt that it is decreasing.

The second job of our commission was to send out a questionnaire on "What is the trouble with church attendance, and have you any suggestions?" We sent out this question to 10% of our million members—100,000 people—last February.

I take this questionnaire from the Arizona pile. It is the top one because it begins with A. The woman who answered this says:

"The following people in our community do not attend church, but I think they might be interested if properly approached."

I tell you, if you get names like that, follow them up! I wish some client of mine would send in the names of five people who would take "Babson's Reports." They certainly would be followed up carefully—and prayerfully.

First I will give you the question, and then a summary of the answers.

What Changes in the Church?

What changes in the church would increase church attendance?

Increase the atmosphere of cordiality. Some mentioned that they had greeting committees whose job it was to greet people before and after services.

Another mentioned calls made on people other than when called on to solicit support financially.

Another wrote that there should be more old-fashioned handshaking.

Some suggested well trained ushers.

There was a strong feeling that there should be changes in the character of worship, including the music. Many

mentioned that they would like to have more singing of the old familiar hymns.

A number said the service should not be too long, but should start and stop on time. Short but solemn sermons were recommended. More real music, and more congregational singing. And almost 90% of these questionnaires would somewhere have, "The great need of the Congregational churches is for greater reverence." A change in the hour of service was suggested on a number of questionnaires. That depended on the local situation. There was great demand for better ventilation, and beautifying the building.

What changes could the ministers you have known make advantageously in their sermons?

Most suggested that sermons should contain more facts and less theory; using simple terms without technical language so that all may understand clearly. There was an earnest demand in these questionnaires that the spiritual standard be kept higher in the sermon than at present day levels. Less evidence of notes. Many suggested shorter sermons of from 20 to 25 minutes. Less reference to and dictation in political matters. Less scoldings and more encouragement. More reverence and honesty.

Many suggested the use of more illustrations taken from life, actual experiences of people of today. Many felt illustrations form an important part of sermons, especially stories that have an emotional appeal.

Under this same question there was a large group of answers or comments regarding calls. The calls that the ministers make apparently have a deep effect on the people, but the demand is not for number of calls, but for quality of calls. Perhaps a tenth of the questionnaires said call for a purpose, such as birthdays. That is something I never thought of! Ministers should not gossip when they call, or attempt to compete with the local newspaper. A minister should become better acquainted with the homes of the congregation, etc.

Should a minister have fewer or more outside interests?

That was put in at the request of a number of ministers. It was an interesting question.

As few as possible	8%
Fewer	37"
Present sufficient	17"
As many as do not interfere	13"
More	25"

My statisticians tell me that the 25% were almost wholly rural, while the 37% which wanted the minister to have fewer were almost all in the cities.

What can the church members do to increase church attendance?

The general answers seemed to be to train the children to love the church, and have the children take part in the services. A junior choir was suggested in a great many instances. Children should be taught in church school the value of community life and character. There should be more evidence of reverence, especially for the church itself, the building. Parents should say to children, "Come with me," and not "Go." There should be a closer bond between church and Sunday school. The most who answered felt there was no better training for children than the example and the attitude of parents.

A number of suggestions were given for bringing people into the church services, such as personal solicitation. Here is one answer:

"I always make it a point when going to the office on Monday morning to discuss and tell my friends about the sermon I heard on Sunday."

And that simple thing resulted in bringing a great many of his friends to church! That, I think, is a valuable suggestion.

A great many replied: "Be better employers and employees! Reputations react on the church. The reputation of the people is much more important as to church attendance than the reputation of the minister."

It means that the church is judged more by the character of the congregation than it is by the minister. In order to attract people to go to church, the people who go must be a better people, must be better employers and employees. The man at the grocery store must stand for something the man who does not go to church does not stand for.

What can the church do to be of greater use in the community which would result in greater church attendance?

The general opinion—I should say 80% of the opinion,—was more emphasis on the spiritual life, on spiritual help, and spiritual activities, and not try to compete with the restaurant, movie, or the club. The church tends to go too much into club activities, and is cheapened by too much church business, such as the sale of tickets before and after services. Many suggested an early communion service for groups of church workers and others. Most felt the church should give greater emphasis to prayer, and that the discontinuance of the mid-week old-fashioned prayer meetings is a great mistake.

Much was said regarding the need of greater attention to religious education. I suppose there were ten or fifteen thousand who made this suggestion voluntarily:

"We should like to see a return of a catechism, revised in modern form, that we could teach our children."

The church school courses should include leadership training classes. Many felt the most work might be done in religious education, as that is the basis for future church membership. Also teaching of proper music.

Should the building be used for establishing more recreational opportunities?

Fifty % want more use of the church by outside things, that is, club work and all kinds of young peoples' activities. These community affairs should be in the church building, but not connected with the auditorium: they should be in parish houses. Twelve % said there was sufficient at present; 22% said there should be no activities other than the worship in the church. Fourteen % (which is the way I filled out mine,) said, "Darned if it makes any difference!"

Does the multiplication of church organizations within the church hinder or promote church attendance?

Thirty-seven % answered promotes; 41% answered hinders. It is interesting that 41% should give this answer. Seven % said it has no effect.

Here are some of the quotations which appeared commonly on a great many that my secretary picked out:

"Concerted effort on the part of church members to close Sunday movies would help greatly";

"Elimination of duplicated effort";

This occurred on two or three thousand: "Have Sunday officially begin Saturday at 6 P. M. People are too tired from late parties on Saturday to go to church on Sunday morning";

"Unite struggling Protestant churches";

"Have people come to church on time";

"Less elaborate Sunday dinners, to enable men and women to attend church";

"Space set aside in church for a reading room";

Also "a room where members may worship at will during the week, and keep the church open all day Sunday."

We know that the Roman Catholic church is open all the week for worship, and that appeals to all of us in a certain way. Why could not our Protestant church be open all day Sunday? That was brought forcibly to my attention this week. I happened to leave my cane in church, and I went back within half an hour, only to find I could not get in.

Build church buildings that look not like barns, but rather that are inducive of worship. Give women a rest from church suppers: the church is not meant to be a restaurant. Greater reverence is needed. Put a ban on all business talk. Taboo the stock market. Definitely follow up programs of visitation, personal invitations through groups of visitors.

And then of the various reasons for difficulties of church attendance my secretary pulled out these five:

The materialistic spirit of the age. The automobile, the ability to maintain summer homes and camps, the habit of going away week-ends, Sunday sports, motion pictures, etc.;

The speeding up of life. That is, the Sunday morning tired feeling, due largely to the speedy use of Saturday evenings, is a great detriment to church attendance;

The changed attitude toward the Lord's Day. Many things are now countenanced as right and proper for the Lord's Day which were not accepted a generation ago. All through the questionnaire there was a strong latent desire for stricter Sunday observance;

The change in emphasis of what constitutes a religious life;

The maladjustment of religion to modern thought.

Summing Up

I have tried to sum up all these answers, and I see this:

A minister who sees his congregation dwindling may be quite sure it is due to one or more of these four following reasons:

First. To sermons which are uninteresting, unintelligent, and non-helpful to the average man and woman. They are helpful to those who go to church by inheritance and habit;

Second. To the fact that those who attend his church are no more honest, no more kind as employers or employees, than those who do not attend. In other words, if people were sick in your community and got no more help by going to the doctor than by going to an undertaker or lawyer, the doctor's business would not increase much;

Third. To a lack of spiritual influence in the home and school, and the particular example as to church-going set by certain people in the community;

Fourth. To the feeling that the church does not render a social, hygienic, or economic service which makes it desired enough to support.

This means that to increase church attendance a minister should systematically try to correct the four above handicaps. That of using illustrations in language which the average person can understand and from which he can receive practical spiritual help is up to the minister. That of living the Christian life is up to us laymen. That of interesting the community leaders in church work is a matter of organization and prayer, while that of meeting a growing practical need is up to all of us.

Taking the questionnaires and boiling them down I should say that the increasing of church attendance depends on greater reverence when in the church and on more earnest Christian behavior when out of the church.

I believe the lack of church attendance is the fundamental difficulty why you who are interested in home missions, in church federation, in foreign missions, in evangelistic work, in music, cannot put over that one big and important thing to which you are giving your life. How can you interest people in building a church in China when they won't attend a church in Boston? How can you interest people in preparing a hymnbook when they never go to church and use a hymnbook themselves? So this is my final word, and I wish you would pass this on to your commissions and your societies connected with the church.

Not only are the people of every community in great immediate need of spiritual wisdom, faith, and encouragement such as comes from church worship, but the existence of your own denominational organizations depends on church attendance. Your various missionary and other societies are merely offices in a great structure known as the church, and the foundation of this structure is church attendance. Hence I close with these four statements:

That the spiritual development of your church depends upon getting your people to hear the Christ message;

The moral growth of your community is intimately related to church attendance;

The financing of missions absolutely awaits a revival of interest in the home churches;

Increased attendance always results in increased contributions.

Truth is not perishing. Hear Paul's words: "We can do nothing against the truth, but for the truth." And the kingdom of God is marching surely, in spite of all appearances, toward its ultimate triumph. Once more listen to Paul, from the selfsame chapter already quoted: "He shall deliver up the kingdom . . . when he shall have abolished all rule, all authority, and all power."—G. Campbell Morgan.

Paul's Epistle to the Philippians: A Summary View

Miss Caroline L. Palmer, Litt.D., The Biblical Seminary in New York

In the days when this letter was written epistles were sent as scrolls to one church and another, to one person and another. They had to pass them along. So as we study this letter let us think of it in terms of letting as many people in the world as possible know about it!

What reasons to be found within the letter itself had Paul which you regard as adequate reasons for sending this letter?

It is a "Thank you" letter for the gift sent by the church, 4. 10–16. That is one good reason, if not the major reason, for writing the letter.

It is hard to determine whether the major reason why he wrote was not to assure them about himself, 1. 12–14. They were anxious about his bonds, his being a prisoner at Rome, so he wrote to assure them that whatever came to pass they should rejoice, even if they should hear of his death, 1. 20. He wished their attitude to be a matter of thanksgiving and joy that he had been allowed to suffer thus for Christ's sake. The progress of the gospel was going on, and anything which might happen to any individual did not hinder this great movement.

It is a letter of appreciation for their devotion to him. It is more than a letter thanking them for the gift. He knows how unceasingly they have remembered him, as he has remembered them.

It is a recommendation of Timothy, 2. 19–23. He was going to be with them, and he commends Timothy and his wonderful character to them. We get the most light on the character of Timothy in this epistle. The same is true of Epaphroditus, 2. 25–30.

It is an encouragement to still greater service.

He would have written it without any such reasons, because his heart was overflowing with love for that church, and it is a letter of love. It is the most affectionate of Paul's letters. It has been called the love letter of the New Testament because of that love of Paul for these Philippian believers.

It is not a matter of earthly relationships, but of relationship to Christ. The 21st verse of the first chapter is central and pivotal in the whole letter, "To me to live is Christ," and it should be the same with you.

Assurance of prayer. A warning against false teaching, 3. 2. Paul is full of appreciation, but he recognizes they are in danger, as always we are in danger, of yielding to the zeit geist, running not quite true to Christ. And this is a warning without saying as he did to the Galatians, "Why have you gone so far?"

Paul is possibly answering a letter he has received.

Paul is trying to develop the fruits of the Spirit. He was eager to bring them stimulus, help, and encouragement in the Christian life, and if he had no other reason that would have been sufficient for writing this letter.

The lack of unity among the women might have been a reason, 4. 2. Evidently it has emerged as a situation in that church, this lack of unity, and Paul is correcting that while he is greatly appreciating their achievements and attainments.

* * *

It is an illuminating fact that there is so much doctrine in this letter, which was not written for its theology. In this epistle you have one of the most Christological passages in the New Testament, 2. 5–11. Paul was using that as an illustration of a fact or experience he was trying to secure within their group, the experience of unity.

They, too, were suffering. You cannot disassociate persecution from this church. In 1. 28, 29 he said, "In nothing be affrighted by your adversaries, because to you there has been granted in the behalf of Christ not only to believe on him, but also to suffer in his behalf." Later he speaks of their standing fast, so that Paul knows the peril of every church which ever has faced persecution and suffering. That is the whole point in the book of Revelation, is it not: overcome and stand fast. "Be thou faithful" is the great test of the Christian life. Vitality, whether suffering persecution, whether subtle unbelief assails, in the midst of any kind of trouble, is the final test of the Christian life. That is the charge and watchword here, that they stand fast in one spirit, 1. 27, together, with united front against the influences of the pagan society of that day, and in the crooked generation be as stars, 2. 15, in order that they might somehow exemplify the spirit and life of Jesus Christ. So he speaks to them as suffering there in the midst of a pagan society that would assail them on every turn and would lure them away in all the most subtle ways.

* * *

When did he write this letter? I am simply going to say there are two theories as to the place from which he wrote the letter. The first theory is that he wrote it from Ephesus, and the other is that he wrote it from Rome. There are a great many more scholars who believe he wrote it from Rome than from Ephesus. If he wrote it from Ephesus it might have been written around 55 A. D., but if he wrote from Rome it was probably written around the year 62 A. D.

Some Characteristics

I would suggest that we have a book review, or rather a letter review. In all the letters you receive what ones do you enjoy most? As I think of my correspondence from all over the world, I know the ones which I open with greatest eagerness. What is it that makes a letter vital? What is it that characterizes this letter? Perhaps in the next few minutes you will report on what has thrilled you as you studied this letter, what has been altogether new to you, what has been outstanding to you.

His prayer in the first chapter. Reference is not made to it as often as to his prayer in the 3rd chapter of Ephesians, but if you study it you will find it as profound as that.

Abounding love is the first petition there. I wonder if we really love as Paul loved. There are some people who just overflow with love, who feel it in every atom of their being. That is

why Paul prayed for an abounding love in these Philippians, because he himself knew that in his own experience.

The furtherance of the gospel is all important in our time as in Paul's time. That is the motivation of this conference, and I think we should be greatly heartened by that fact as developed in this epistle, 1. 12, 25.

Picture the group receiving it, Acts 16! Lydia, and the girl with a spirit of divination, the jailer and his family, and others.

Do you think the people who received this letter had to study it half as hard as we do? That is not nearly so difficult to answer as when my classes who studied the Epistle to the Romans asked that question. Peter said about Paul that he was a man who wrote many things that were hard and difficult to understand, which many people wrested unto their own destruction, 2 Peter 3. 16. But we get a joy out of it, and that is what makes it a book that is a fountain of life. I think the Philippians had as difficult a time living a Christian life as we do. The problem in their lives was to live it out, and that is the problem with us.

Don't you think he regarded the Philippians as among the brightest stars in his crown? In the second chapter he said, If you shine as stars my work is not vain, 2. 16.

Last summer at a resort where we have a cottage on Lake Michigan one man was telling how he sat up one night beyond midnight. The moonlight died out, and the lights in the cottages went out one by one. Then as he sat there he looked at the government lighthouse, which sheds its light out over the lake, and he said there came to him the thought that there are other lights which never go out. Christ said, "I am the light of the world." That never goes out. "Thy word is a lamp unto my feet." That never goes out. Jesus said to his disciples, "Ye are the light of the world, let your light shine . . . " Paul in this second chapter said, "Now shine as lights, let your lights never go out in this crooked generation!"

How much would we know about Paul if we had only Philippians? One would be well acquainted with him if we had only this letter. He tells of his past, and we have three things in Paul which are outstanding, 3. 4–14. The first is that he had a great passion for Christ. No one would ever doubt that Paul's whole being found its center and its life and passion in Christ, that Christ was the one who gave the fountain of life within him, 1. 21. The second thing is he had an intense love for other people. It was an overflowing love he had for these Philippians. The third thing is that he triumphed over every circumstance of life, 4. 11–13. He knew how to be abased and abound. He knew the secret of contentment. He knew what peace meant. He knew what it meant to have his plans all changed, and yet to be triumphant. He knew what it meant to pray for years to be able to preach the gospel in Rome, and then find himself in a situation which might have been disappointing to a less great man than Paul, but he found it was working out for good, 1. 12. Everything in life seemed to be a contribution to the great end and purpose of God. It did not matter what God did with him, he knew God was working out his will. That is a triumphant attitude toward life!

Information about Christ

The next thing we would mention is that we have in this epistle abundant information about Christ. The whole letter breathes of Christ. You can hardly find a verse without finding the name or the spirit of Christ. Not for theological purposes, but in order to bring motivation sufficient to get these people to unify their lives. He wants to bring to perfection this unity of the Christian group in order that they may present a united front against the adversaries opposed to the forces of righteousness. Surely our Lord and Saviour is longing for that in the whole Christian church today!

We have our Lord's incarnation, 2. 6–11. Why did he come? He counted not the being on an equality with God a thing to be grasped, but emptied himself for mankind. God so loved the world that he gave to the world his best. Christ so loved the world that he came and emptied himself for us. And when he became a man Paul says nothing about the ministry of our Lord, but he gives the key to that ministry when he says he emptied himself and became servant of all.

Then he speaks of his death, and of his exaltation, that we might know the life of the risen Lord, and the fellowship of his sufferings, being made conformable to his death, 3. 10.

I once heard Dr. Jowett say in New York: "So many people look at a cross and see it as something objective, or they fondle a crucifix, but it is still objective. There are not many who climb up on that cross with Christ and die with him."

Paul said that we may share with him his sufferings and know the power, the dynamics of his resurrection. He speaks also of the universal homage that one day is to be his, when every knee shall bow and every tongue confess him to be Lord, and the universal sovereignty which is to be his. Is there anything left to say about the Lord that Paul has not said? He is writing a letter on the practical Christian life, and it is motivated by this marvelous thought of Christ.

* * *

There is a great deal in this epistle about the mind. Do we really know what direction our thinking is taking? Are we thinking in terms of prejudices, or have we the mind of Christ? It is easy to count some people better, 2. 3, but it is not so easy to count every one better than yourself. In thinking of the practical aspect of this I wondered what the retort might be. Here is a person of great intellectual ability, and he knows that he knows more than this other man. How can you say, Let him look to the things of the other and count that other better than himself? Is this practical?

I happened to stay for three weeks in the household of the most intellectual man I have ever known, a most Christ-like man. One day we were talking about knowledge and attainment in knowledge, and he said there is only a short distance between the knowledge of the greatest intellectual and the one who has the least knowledge. I felt in the presence of that great intellectual man who knew so many regions of thought, that it was a tribute to the fact

that he knew a great deal, or he would not have said that. It was because he did know so much that he counted others better than himself. I never saw any other attitude in him.

In the 4th chapter there is the passage where Paul said, "Finally, brethren, whatsoever things are true, . . . honorable, . . . just, . . . lovely, . . . think on these things," take these things in everyday life into your account, 4. 8!

Dr. Mayo said recently that 50% of the people in our hospitals are there because of nervous disorders. What does that imply about the restless age in which we live? And why is it that everywhere there are springing up psychiatrists, to look after the mental, the thinking life? I attended two clinics on Welfare Island and heard a great physician there appealing to the educators to so educate children and bring them to a place in their personality that they might not find themselves eventually on Welfare Island.

Is there anything in this letter that would help persons who had inhibitions, phobias, neurasthenia, to know how to control their thinking life? Is there anything in this book that would bring us to unified personality, that would bring to us a solution of the mental processes through which we pass? I believe Paul has done it in this epistle. He has given right directions about thinking.

If we can somehow in nothing be anxious, 4. 6, get release from fear, from self-centeredness, then we will have people thinking in terms of others.

* * *

I want to tell you about Polycarp and the Philippians. When you take the Mediterranean cruise that takes you to Smyrna, there is one thing you want to see, and that is the tomb of Polycarp. About the year 112 A. D. he wrote a letter to the Philippians. Polycarp never saw Paul, but he says of him:

"These things, brethren, I write you concerning righteousness, not because I take it upon myself, but because ye have invited me to do so, and neither ye nor any other such one can come up to the wisdom of the blessed and glorified Paul.

"He when among you steadfastly taught the word of truth in the presence of those who were then alive, and when absent from you he wrote you a letter which if you carefully study you will find to be the means of building you up in that faith which has been given you, and which being followed by hope, and preceded by love toward God, and Christ, and our neighbors, is the mother of all of us. And if anyone be inwardly possessed of these graces he has fulfilled the command of righteousness."

Just imagine this Christian life that started in a little group at Antioch when they said, "God has set apart Barnabas and Saul for the work whereunto he has called them"! We are reading in Polycarp's letter something written in 112 A. D. This life, this flame, this light had never gone out, these Philippians are carrying on!

Singing in the Rain

Rev. F. W. Archibald Bosch

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord! Colossians 4. 16.

Singing Joe is what they called him, because no matter when or where you saw him he was always singing. And he had little reason to sing, for he was as poor as a church mouse; besides he was badly deformed.

One day he was asked why it was that he seemed to be able to sing, regardless of his handicaps. And he replied:

"Singing sort o' acts as a handle to lift the load."

Remember that! "Singing sort o' acts as a handle to lift the load."

That is what Carlyle meant when he wrote:

"Give us the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time, he will do it better, he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The stars are said to make harmony as they revolve in their spheres. Wondrous is the strength of cheerfulness, past calculation is its power of endurance!"

In these days when men seem to have lost hope, and across the doorposts of many a home is written the word discouragement, men need to learn the art of singing. Yes, "singing in the rain," for if you can sing when the sky is gray and the clouds shed tears you cannot be defeated, even though you are down at the present moment.

Business men are beginning to learn the value of singing, and so in many large mercantile establishments all their employes must gather together for thirty minutes of singing, for it gives them inspiration and "sort o' acts as a handle to lift the load."

Alexander Maclaren says: "Seek to cultivate a buoyant, joyous sense of the crowded kindnesses of God in your daily life!" If you do that you will just have to sing, for when you "count your many blessings, name them one by one, then it will surprise you what the Lord hath done."

So sing, brother, sing! It will put courage in your heart, and maybe the cheery note in your voice will encourage some other brother whose lot is worse than yours.

Remember, the joy of Jehovah is your strength, and "singing sort o' acts as a handle to lift the load"!—"Christian Observer."

September 4, 1932

Evils of Intemperance

Isaiah 5. 11–16, 22, 23

Isaiah 5 opens with the famous parable of the Vineyard, depicting God's providential care of the Chosen People throughout their history, in spite of which they brought forth wild grapes instead of good grapes,—social and political evils instead of justice and righteousness. The parable is followed by six Woes chiefly upon the ruling classes because of these evils, this abuse of the vineyard. Read the whole chapter!

Our lesson portion includes the 2nd and 6th woes that have to do with liquor.

Isaiah prophesied in the reign of Uzziah and his successors, say 750–700 B. C., a time of great national prosperity. Prosperity often leads people to forget God. This chapter exposes some of the blatant sins of the time.

Woe to drunken revellers, 11–17. Drinking and its results.

Drunkenness is an ancient evil. Here is an oldtime picture that can be matched today in any country that does not enjoy the blessing of prohibition.

Early morning drinking was and is especially disreputable.

Continued drinking, an all-day debauch, shows the grip the habit gets, the steady craving that reveals how far the victims of liquor have gone in dissipation.

BUT they overlooked God (11), they paid no regard to his purposes; hence the ills that fell upon them, ending in hell, all classes being involved since liquor is no respecter of persons. Another BUT (16) again relates the whole situation to God.

Woe to dissolute and corrupt judges, 22, 23.

This 6th woe may be sarcastic as directed against those who are brave—to drink wine, and strong—at mixing drinks. Wine and mixed drink seem to have been liquors with different kicks in them.

Verse 23 implies that these offenders were judges who acquitted the guilty for a bribe and deprived the innocent of their rights. Liquor has always been a corrupter of justice.

The outlawry of liquor and the abolition of the saloon in the United States have mercifully relieved the younger generations of the open evils and tragedies of former days. The persistent lying of the wets needs to be counteracted in view of the pending elections. No stronger arguments can be advanced than are to be found within the pages of the Bible. Especially we should emphasize the relation of GOD and his laws to the problems.

Golden Memory Text—Do not drink wine nor strong drink! Leviticus 10. 9.

September 11, 1932

Israel Journeying toward Canaan

Numbers 10. 11–36

Sinai was a necessary experience for Israel after coming out of Egypt. The host that had grown up in bondage must be organized into orderly tribal and federal government. Laws must be formulated for their welfare now and in the Promised Land. A religious system must be established.

A year was sufficient for this foundation work in their life as a nation. They found themselves, to a degree, as a free people. What next?

On the march from Sinai, 11–13.

The signal to break camp and resume the journey comes from the column of cloud. The lesson portion reveals different forms of leadership they enjoyed,—the cloud, human leaders, the ark.

Do not forget the map!

Moses and Hobab, 29–32.

These verses are of unusual personal nature, and contain clauses into which we can read a Christian content.

Hobab finds himself at a place of decision. Israel is going forward. Shall he go with them, or go back home?

Moses makes a double appeal to Hobab.

First, on the basis of Jehovah's blessing.

Israel has a definite destination, assured by God. Israel has God's promises of prosperity, the limitless promises of the Abrahamic and Mosaic covenants. Come with us, says Moses, and share our prosperity! What he emphasized was Jehovah, the source of blessing, rather than the blessings Hobab might gain.

Hobab's response was a definite No. His old life, his home and family, meant more to him than Israel's future prospects.

Second, on the basis of service.

Hobab knew desert craft. Tourists and travelers down to the present time must hire skilled dragomans for their guidance and protection. Not the good he would gain, but the good he might do, is the basis of Moses' second appeal.

The record does not tell Hobab's final decision, but Judges 1. 16 and 4. 11 suggest that he may have yielded and cast in his lot with Israel.

The ark leading, 33–36.

In the arrangement of encampments the ark of God's presence had a central location, but when the people journeyed it went before them.

Every stage of the journeying was begun and ended with prayer, signifying the fight and rest of faith, victory and communion with God.

Thus the whole life of Israel was under the conscious guidance and blessing of God.

"Come" is a great gospel word, in individual Christian and in church life. The double appeal to outsiders on the basis of personal blessing and useful service must ever be sounded forth with the personal interest that Moses felt toward Hobab.

The choice between Christ and family is often a test today, both as to salvation and service.

"What did Moses want a man for, when he had the cloud? What do we want common sense for, when we have God's Spirit? What do we want experience and counsel for, when we have divine guidance promised us? The two things work in together. The cloud led the march, but it was well to have a man with them who knew all about the oases and the wells."—Dr. Alexander Maclaren.

There may be Hobabs among our acquaintances who would come with us in the Christian life if we appealed to them aright.

Golden Memory Text—Come thou with us and we will do thee good! Numbers 10. 29.

September 18, 1932

The Reports of the Spies

Numbers 13 and 14. Lesson portion, 13. 1–3, 25–33

Some unpleasant incidents of the march of Israel from Sinai to Kadesh-barnea, near the southern border of Palestine (Canaan), are related in Numbers 11 and 12. Use a map of the journeyings of Israel, for it is important to see the location of Israel during the tragic incidents of chapters 13 and 14.

If this were the only account of the sending of the spies into the Land we should take it that the search order emanated from God (13. 1–3). Note that the spies were leading men selected from each of the tribes! But Deuteronomy 1. 21–23 tells a different story. There Moses says he urged immediate advance and possession of the Land in accordance with God's promises, but that the people proposed a search party to gather information and advise what way they should go up.

That seemed plausible enough, and Moses says he was well pleased with the suggestion. Prudence and foresight afford good preparation for any expedition. But in this case the underlying motive of their action seems to have been unbelief: see 14. 11; Hebrews 3. 17–19. They were not willing to go forward on God's word alone. Presently they are guilty of cowardly hesitation, murmuring against God, and other sins.

The vivid narrative carries its lessons on its surface. The whole story must be told in class.

The report of the spies, 13. 25–33.

The report they brought back after 40 days' survey was unanimous as to the fertility of the land, the character of the inhabitants, and the walled cities. Archeologists are laying bare the foundations of those Canaanitish cities today. They are small in area, but the walls are massive stone structures. But the party split in two in their recommendations based on the facts.

Caleb and Joshua urged immediate advance, because they were well able to capture the country. How different the course of history if their plan had been adopted!

The other ten said the very opposite, —they were not able to capture the land. And the majority prevailed. The faith and courage of Caleb and Joshua were overridden by the unbelief and fear of the ten.

Sequel, chapter 14.

A typical bit of mob psychology followed. The whole congregation was smitten with fear, and wept, and wanted to go back to Egypt, and blamed God for their condition.

God was provoked with them for their unbelief, and condemned all the fighting men over 20 years to die in the wilderness under a 40-year sentence. Those spies who made a slanderous report died immediately of plague. Only Caleb and Joshua lived to enjoy the reward of their faithfulness and courage in the Land.

Golden Memory Text—The Lord is the strength of my life: of whom shall I be afraid? Psalm 27. 1.

September 25, 1932

Review: Moses Honored in His Death

Deuteronomy 32. 48–52; 34. 5–8

Deuteronomy consists mostly of discourses by Moses addressed to the new generations that had grown up in the 40 years' sojourn in the wilderness, summarizing the wilderness experiences, repeating the law and statutes in substance and with appropriate additions in view of their approaching entry into the Land. For they are now in the plains of Moab, just east of the Dead Sea in the last month of the desert period (1. 1, 3, 5; etc.).

Figure This Out!

1

Some good mathematician figure out this simple problem and send me the answer on a postcard!

If 5000 preachers in the M. E. Church, South, who are moderate smokers, smoke only three five-cent cigars a day for 365 days, what would be the cost of their cigars in that time?

2

If 200,000 laymen in the M. E. Church, South, smoked three five-cent cigars every day for 365 days, what would they pay out in cash in that time for their cigars?

I have use for these estimates. Send answer to H. C. Morrison, Box 592, Louisville, Ky.

—"Pentecostal Herald."

Death summons, 32. 48–52.

The picture of Moses surveying from Nebo's height the land which he had carried in vision for 40 years presents a glorious ending to his life. But on further thought there is deep pathos in it. There is the sad reality that Moses was under sentence of God that excluded him from entering that land. Pisgah was God's loving concession. It meant a view of the Land, but from the outside. Vision, but not possession.

It might seem extreme and vindictive on God's part to exclude Moses for one sin. But what was that sin? See Numbers 20. 7–12. Moses was bidden to speak to the rock. Instead, he "spake unadvisedly" (Psalm 106. 33) to the people, "Hear now, ye rebels: must WE fetch you water out of this rock?" Then he smote the rock twice. Now "that rock was Christ" (1 Corinthians 10. 4). Moses not only failed to follow God's instructions, and took credit to himself that belonged to God, but he marred the type of Christ who was smitten only once for all.

Moses' sin was forgiven, but the consequences remained. But he was not excluded from the Land forever: we see him in the Gospels on the Mount of Transfiguration

> . . . stand with glory wrapt around
> On the hills he never trod,
> And speak of the strife that won our life
> With the incarnate Son of God.

Many a person has some Meribah in his past: some earlier sin or wrong, some opportunity neglected, that can never be forgotten and left out of account. Its bitter consequences will follow us to the grave.

Moses is the most impressive example in Scripture of a great and zealous servant of God failing—not of heaven, but of GOD'S PRESENT BEST.—C. I. Scofield.

There is dispensational symbolism in Moses' death outside the Land. He was the embodiment of law. The law was a pedagogue to lead to Christ. Grace, not law, brings one into spiritual blessing, by faith. Joshua is at hand to lead Israel into Canaan.

> O lonely grave in Moab's land,
> O dark Beth-Peor's hill,
> Speak to these curious hearts of ours,
> And teach them to be still!
> God has his mysteries of grace,
> Ways that we cannot tell:
> He hides them deep, like the hidden sleep
> Of him he loved so well.
>
> — Cecil F. Alexander.

Golden Memory Text.—Precious in the sight of the Lord is the death of his saints! Psalm 116. 15.

Mrs. Ida O. Moulton

What is Our Attitude toward Work and the Worker?

Ecclesiastes 9.10; 1 Thessalonians 4.9–12. September 4, 1932

As a guest was being taken by his host on a delightful motor ride, enjoying the exhilaration of going so smoothly through the glorious scenery at 50 miles an hour, he said to his host:

"This is perfectly gorgeous! But what do we rely on ultimately for our safety at such a rate of speed?"

The host replied: "On some obscure, anonymous mechanics who put their conscience into their work. If they had been slackers something would come loose and we might be dead men."

Every necessity, convenience and pleasure that affects our lives came through the labor of someone's brain or brawn. Then let us honor and respect the worker! "Other men labored, and ye are entered into their labors."

* * *

"But their nobles (the Tekoaites) put not their necks to the work of their Lord," Nehemiah 3. 5.

A commentator writes: "The metaphor is of oxen ploughing. There is a good deal of human nature in draught-oxen. With my own eyes I have seen a bullock pretending to pull alongside a more industrious brother, even writhing and twisting his loins as though he were at a point of uttermost tension, and yet I could see daylight between that crafty bullock's neck and the yoke."

We wonder if comment is necessary to point out the moral of this incident to Mr. Shirking-man's attitude toward work?

* * *

A clerk in a large department store found it well nigh impossible to please an irascible old gentleman, yet he kept sweet, and as the years crept on he found himself being advanced in the store. One day he was called into the office of the firm, and there learned that the irascible gentleman was a member of the firm, who said to him:

"The time has come when I must retire. I have noted the cheerful and courteous manner in which you serve customers. I want you to take my place as a partner in this firm."

To treat crusty people with respect when you want to give them a piece of your mind calls for a rare quality of self-control. Let any worker add to this cheerfulness and courtesy, and what more is needed?

* * *

Writes Alice Ames Winter:

"In my kitchen hang two faultlessly made aprons. In the pocket of each when they came was a little printed slip bearing these words:

"'I, a college maid, earning part of my expenses in Maryville College by sewing in the college Maidshop, have honestly tried to make this garment well.'"

And yet there are some who would look down on a working maid, when she should be looked up to! None but snobs take the downward look.

Does God Really Care?

Matthew 6. 25, 26. September 11, 1932

Those that know God best say he does care.

Two saintly authors thus write:

"I am glad the dear Lord has permitted me to be entirely deaf. His care and love shut me in as in a closet with my Lord."—Mary Mossman.

"O, I am so glad the dear Lord permitted me to be blind since I was six weeks old! Why, he couldn't have shown his care for me any better than to suffer blindness to come to me."—Fanny Crosby.

"When shall I attain to this,
To thank thee for the things I miss?"

* * *

Our life is like the dial of a clock. The hands are God's hands passing over and over again. The short hand, the hand of discipline; the long hand, the hand of mercy. Slowly and surely the hand of discipline must pass, and God speaks at each stroke. But over and over passes the hand of mercy, showering down sixtyfold of blessings for each stroke of discipline. Both hands are fastened to one secure pivot, the great unchanging heart of a God of love who careth for you.—Anon.

* * *

"What do you see?" was asked a famous botanist.

"I see God," was the reverent reply.

Said a Christian microscopist: "I have found a universe worthy of God."

Look thoroughly into nature's forces, and there you too will see a universe worthy of God. Also a wonderful wisdom, forethought and care in nature's adaption to man's need.

* * *

Said David Livingstone to the students of Glasgow University after his return from 16 years of service in Africa:

"Shall I tell you what supported me through all these years of exile among a people whose language I could not understand and whose attitude toward me was always uncertain and often hostile? It was this: Lo, I am with you alway, even unto the end of the world!"

Some "Other Gods" Today

Exodus 20. 3; 1 John 5. 21. September 18, 1932

One of the illusions of "other gods" is the obeisance to political leadership by those who are coerced into believing that their leader has work for all hands, bread for all mouths, credit for all projects, capital for all enterprises, balm for all sufferers, solutions for all perplexities, milk for infancy and wine for old age; that it can provide for all our wants, correct all our errors, regulate all our desires and appetites, and exempt us henceforth from the necessity of individual foresight, prudence, judgment, sagacity, experience, economy, temperance, and work. Disillusion is sure to follow.—Adapted.

* * *

The fabled enchantress Circe presented to all travelers an enchanted cup, and after they had drunk, transformed them into wolves, swine, or other animals. An apt illustration of all those whose god is pleasure!

* * *

"False gods" have been defined as things to which we are extravagantly attached.

When Philip of Macedon was riding in the games he was thrown on the sand. Rising and seeing the marks of his body, he exclaimed:

"How little a parcel of earth will hold us when we are dead, who are ambitiously seeking after the whole world while living!"

"I have no spur
To prick the sides of my intent, but only
Vaulting Ambition, which o'er-leaps itself,
And falls on the other side."

—Shakspere.

Sometimes in the great wheat lands the grain will be standing rank and tall, in a few weeks ready for the harvest, when a storm will sweep over the land, and the wheat will be as if a roller had passed over it. Like unto the fate of the wheat will be the thirst for power, which—

"Like a desolating pestilence
Pollutes whate'er it touches."

* * *

The worst god one can worship is self.

"We erect the idol of self, and not only wish others to worship, but worship ourselves."

"Despite those titles, power and pelf,
The wretch concentered all in self,
Living, shall forfeit fair renown,
And doubly dying, shall go down
To the vile dust from whence he sprung
Unwept, unhonored and unsung!"

Getting Off to a Good Start

Hebrews 12. 1–3. September 25, 1932

At a time when the prairies of South Dakota were dotted with claim shacks made of rough boards and often covered with tar-paper, one large two-story white house was a landmark. It had been planned back in the Eastern home, and it was to be a home, not a temporary place to stay.

A good start means well formulated plans and a goal.

* * *

Said a business man of one of his employees in the store:

"He wastes too much time in talking about the goods instead of letting the goods talk for themselves."

Ever and always this truth holds good, a great deal of action must accompany little talking.

* * *

In getting a good start there is no substitute for enthusiasm. But one must beware of false enthusiasm, sometimes engendered at conventions. Said a speaker at a C. E. convention:

"An ounce of home work is worth more than a pound of enthusiasm aroused at a convention."

A thorough belief in your cause and a disposition on your part to assume your share of responsibility are better starters than convention enthusiasm.

* * *

A boy out walking with his grandmother asked, "What does United Railway mean?"

He questioned her explanation by saying, if the cars were united to go to the same place at the same time they would all have to run on the same track.

Upon reaching home his father explained. Cars may be united under one name and one great purpose, getting their power from one power house, yet run separately and in different directions.

Here is a suggestion for the wheels within wheels in our Society's program! Every committee should get off to a good start, attacking with a will and purpose and concentrating on the program assigned them.

❖ SELECTED THOUGHTS FOR THE QUIET HOUR—SEPTEMBER, 1932 ❖

THURSDAY, 1st. *From a child thou hast known the holy scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus. 2 Timothy 3. 15.*

Read the Bible, and it brings you into the association of the best people that ever lived! You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evildoer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel his love.—C. H. Spurgeon.

FRIDAY, 2nd. *Where the Spirit of the Lord is there is liberty. 2 Corinthians 3. 17.*

It is a liberty that is inseparable from the Holy Spirit himself. It is not something he gives; not something that can be known and realized apart from himself. It is where he dwells and has undisputed sway; where he reigns in the heart; where his personality is recognized and his sovereignty is acknowledged,—there, there is liberty.—Evan H. Hopkins.

SATURDAY, 3rd. *And Jesus answering saith unto them, Have faith in God! Mark 11. 22.*

Faith in its early stages has to do with God's Word only. It believes what the Word says, and takes what the Word offers. But as it grows stronger it has to do with God himself. It prizes more than ever what God has written, discovers more and more of God's character from God's own writings, but at last it comes to riches of the full assurance of understanding of God himself. Faith in its infancy is like taking the word of a stranger, but in its maturity it is like leaning on the bosom of a dear friend.—H. B. Macartney.

SUNDAY, 4th. *All they did cast in of their abundance, but she of her want. Mark 12. 44.*

Our giving, if we listen to Christ with the real desire to learn, will have more influence on our growth in grace than we know. One of the ways of manifesting and maintaining the crucifixion of the flesh is never to use money to gratify it. And the way to conquer every temptation to do so is to have the heart filled with large thoughts of the spiritual power of money.—Andrew Murray.

MONDAY, 5th. *Simon Peter answered and said, Thou art the Christ, the Son of the living God! Matthew 16. 16.*

St. Peter's great confession, inspired by God, marks an epoch in the life on earth of our blessed Lord and in the relationship between him and his apostles. Henceforth they recognized him as the Messiah and as the Son of God, and our Lord rejoiced in the new fellowship between himself and his followers: a fellowship which is ours also, and in which we find our comfort and strength.—Floyd W. Tomkins.

TUESDAY, 6th. *Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he shall return! Luke 12. 35, 36.*

It is not some great work, some spasmodic effort, some great throwing off of scintillas of light on occasional opportunities, but it is by that constant living in communion with an absent One, filled with his oil and showing forth his light, that we fulfill the text. —W. P. Mackay.

WEDNESDAY, 7th. *At noon will I pray. Psalm 55. 17.*

Stop in the midst of the bustle and hurry and temptation of the day for thanksgiving and prayer! A few minutes spent alone with God at midday will go far to keep you calm in the midst

of the worries and anxieties of modern life.—R. A. Torrey.

THURSDAY, 8th. *Finally, brethren, pray for us that the word of God may have free course, and be glorified, even as it is with you! 2 Thessalonians 3. 1.*

God's Book today travels more highways, knocks at more doors, speaks to more people in their mother tongue, than any book the world has ever known. It is translated into over nine hundred different languages and dialects!—Robert G. Lee.

FRIDAY, 9th. *If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness! 1 John 1. 9.*

The first essential in all moral reformation is to call sin sin.—J. H. Jowett.

SATURDAY, 10th. *Behold thy servants are ready to do whatsoever my lord the king shall appoint! 2 Samuel 15. 15.*

Ready to go, ready to wait,
Ready a gap to fill,
Ready for service, small or great,
Ready to do his will!

SUNDAY, 11th. *Therefore if any man be in Christ he is a new creature. Old things are passed away. Behold, all things are become new! 2 Corinthians 5. 17.*

The teaching of human philosophy is that we are to raise humanity to a higher plane. This is not the gospel. On the contrary, the teaching of the cross is that humanity must die and then be resurrected, not raised.—A. B. Simpson.

MONDAY, 12th. *We know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8. 28.*

It is ofttimes true that the sweetest hearts are those that bleed, and often sorrow strikes the key for our sweetest songs. Under the alchemy of the grace of him who spoke order out of chaos, and light out of darkness, your sorrow will be turned into joy.—John A. Wray.

TUESDAY, 13th. *I say unto you, Love your enemies, bless them that curse you, do good to them that hate you! Matthew 5. 44.*

You can love your enemies. You can be a faithful and glad witness for the Lord Jesus in his regenerating, sanctifying, and keeping power. You can have a great patience, and an undaunted courage. You can stand unafraid among men and devils, and contend for the faith that saves, and in the midst of it all you can be kept from any sort of unholy anger, courteous and obliging to those who are opposing and using you wickedly.—H. C. Morrison.

WEDNESDAY, 14th. *Evening . . . will I pray. Psalm 55. 17.*

Close the day with thanksgiving and prayer! Review all the blessings of the day and thank God in detail for them! Nothing goes further to increase faith in God and in his Word than a calm review at the close of each day of what God has done for you that day. Nothing goes further toward bringing new and larger blessings from God than intelligent thanksgiving for blessings already granted.—R. A. Torrey.

THURSDAY, 15th. *Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law! Psalm 94. 12.*

The school is always open and the Master always at his work. He is never tired of dealing with dull scholars and repeating his lessons, and he has just as much power as ever to make strong and noble lives out of ordinary and even mean material.—J. G. Greenhough.

FRIDAY, 16th. *The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments. Psalm 111. 10.*

In matters of spiritual understanding the first requisite is a certain kind of mood rather than a certain quality of intellect. It is the mood of reverence which gives the soul its initial posture for discovering the things of God.—J. H. Jowett.

SATURDAY, 17th. *For he hath said, I will never leave thee, nor forsake thee! Hebrews 13. 5.*

"He hath said" is refreshing food for every grace, and a decisive death-blow for every sin. Search, then, the Scriptures, for so shall you grow healthy, strong, and vigorous in the divine life!—C. H. Spurgeon.

SUNDAY, 18th. *God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world! Galatians 6. 14.*

Let us begin our journey at the cross, and conclude our travels at the cross! Let us never wander from the cross! May we test everything by the cross, and when we examine ourselves, whether we be in the faith, may we examine ourselves at the cross!—Joseph Parker.

MONDAY, 19th. *It was noised that he was in the house. Mark 2. 1.*

It never can be kept quiet long when Jesus gets into any house. He cannot be hid. The neighbors will soon find out that he is there. The people cannot keep the secret. They will show it in their faces.—J. R. Miller.

TUESDAY, 20th. *Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man! Luke 21. 36.*

Watchfulness invokes all our powers for God, prayer invokes all God's powers for us; but more than that, watchfulness devotes our *works* to God, prayer devotes *ourselves*.—D. M. Panton.

WEDNESDAY, 21st.—*In all thy ways acknowledge him, and he shall direct thy paths! Proverbs 3. 6.*

To go to God in prayer, asking guidance as to the path of duty and strength for its performance, is the privilege of every Christian. But to go to God in prayer, calling on him for help in carrying out one's own plan of life, is not a prerogative of any believer. We have a right to go to God as his servants: we are not authorized to call on God as though he were our servant.

THURSDAY, 22nd. *My help cometh from the* LORD, *which made heaven and earth. Psalm 121. 2.*

When in the honest discharge of our duties we find ourselves in circumstances beyond the reach of human aid, we then may look confidently up to God for deliverance. He will take care of us while we are in the spot where he has placed us.—Francis Wayland.

FRIDAY, 23rd. *Train up a child in the way he should go, and when he is old he will not depart from it! Proverbs 22. 6.*

Will children turn out to be saints and psalmists and preachers by your enjoying yourselves and letting them go their own way? Nature does not submit to that philosophy of life. She says: "You must watch me, Mother Nature! You must be up in the morning almost as early as I am, and you must begin your training whilst the dew is upon me, or I will uproot your flowers and set a weed where every one of them grew." Oh the cruelty of kindness, the madness of neglect! A good example should be supported by good instruction.—Joseph Parker.

SATURDAY, 24th. *He that oppresseth*

the poor to increase his riches . . . shall surely come to want.—Proverbs 22. 16.

A Christian cannot consent to enrich himself by taking advantage of the downfall or misfortune of another man. That man who strikes a bargain to his own profit which takes advantage of some pressing need on the part of another is none of Christ's.—G. Campbell Morgan.

SUNDAY, 25th. *Finally, brethren, whatsoever things are true, . . . think on these things! Philippians 4. 8.*

There are a thousand little graces in Christian life that we cannot afford to ignore. In fact, the last stages in any work of art are always the finishing touches; and so let us not wonder if God shall spend a great deal of time in teaching us the little things that many might consider trifles.—A. B. Simpson.

MONDAY, 26th. *How long will ye judge unjustly? Psalm 82. 2.*

We have no more right to be unjust to ourselves than to be unjust to others. When in any given case we have done our best, our duty as we saw it according to all the available light, we have no right to go on in remorse and self-upbraiding because of what befalls. It is wrong to darken the years by adding to sorrow the undeserved pang of self-reproach.—J. R. Miller.

TUESDAY, 27th. *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. John 3. 14, 15.*

I do not understand the atonement, and it is not necessary that I should. But I believe and accept it, and that makes it operative for me. The man who has the most perfect and satisfactory theory of the atonement—fair to God and just to man,—is not saved by his theory, but by his faith in God's love and the yielding of his will to it.—Maltbie D. Babcock.

WEDNESDAY, 28th. *Enter into thy closet, and when thou has shut thy door, pray to thy Father which is in secret! Matthew 6. 6.*

The more we come in touch with our Lord Jesus Christ, and the more time we spend alone with his Word, the more we realize this, that we are doing most for man when we go away from man into the secret place with God.—S. D. Gordon.

THURSDAY, 29th. [*Peter*] *began to curse and to swear, saying, I know not this man of whom ye speak. Mark 14. 71.*

The beginning of a fall is usually some private insincerity. The fall is the last stage of a secret process.—John A. Hutton.

FRIDAY, 30th. *So teach us to number our days that we may apply our hearts unto wisdom! Psalm 90. 12.*

Life is a pledge, a promise of immortality, a timegate, but it swings back upon eternity, and he who loses time loses eternity.—Joseph Parker.

❖ BIBLE NOTES FOR DAILY DEVOTIONS—SEPTEMBER, 1932 ❖

President W. Douglas Mackenzie, D.D., Hartford, Conn.

THE BOOK OF AMOS

Thursday, 1st. Amos 1. 1, 2

1. Practically all modern scholars, both Jewish and Christian, are agreed that "the Book of Amos opens one of the greatest stages in the religious development of mankind." Another is quoted as saying, "Amos is one of the most wonderful appearances in the history of the human spirit." He was the first of Hebrew prophets, so far as we know, to put his messages in writing. Samuel and Nathan, Elijah and Elisha were great prophets, but their words are recorded by others. Amos wrote down his words from the Lord.

Although he is called a herdsman and a dresser of sycomore trees (see 7. 14), this does not mean that he was a poor man. He may have owned large flocks of a species of sheep famous in Arabia to this day for the fineness of its wool, and a grove of mulberry trees whose fruit was used for food. Scholars emphasize the qualities of his style, as well as the vigor and insight of his thought, as proving that he was a well educated man.

2. Though a native of Judea he appeared suddenly, like Elijah, in Israel. Jeroboam II was at the height of his great and successful reign over the northern kingdom, somewhat more than 750 years before Christ. Amos would not have himself classed as a prophet or member of any school of prophets (7. 14). Out in the desert the call came to him, the same region in which nearly eight centuries later John the Baptist carried on his great work.

3. The second verse gives what students regard as the motto or text of the whole collection of prophecies in this book. He finds his message in the present circumstances of the people as he looks at them in the light of the character and power of Jehovah, the living God. His message is going to be like the roar of the lion which alarms the shepherd. Out in the desert the voice of the Lord has come upon him, and it is a voice of warning. He cannot shirk the task of letting Israel hear that voice.

We thank thee, O Lord, for all true prophets who have spoken thy words, alike of dread and of mercy, without fear, in love for God and man! Amen.

Friday, 2nd. Amos 1. 3–5

1. The first of the three main divisions of Amos runs from the third verse of the first chapter to the end of the second chapter. It consists of a series of denunciations of the sins of six neighboring Semitic tribes. Each of these is named as being guilty of certain hideous crimes and therefore as lying open to the punishment of God. Altogether they present what we nowadays feel to be a painful picture of the ferocity of ceaseless warfare among those tribes. They are of the same race, and they now lie open to the irresistible onslaught of the terrific empire of Assyria, and yet they cannot make peace among themselves even before this mighty foe of them all.

2. It is significant that the word "transgressions" which is applied to each of the regions named really means "rebellion against authority." It is one of the marked features of Amos that he thus speaks of Jehovah as being the judge and implicitly the ruler of other tribes than Judah and Israel. The divine Spirit is leading the Chosen People to a belief in the one only and true God, creator and lord of all. Here is one of the long steps taken by Amos in the direction of that great conception.

3. And mighty Syria is accused of a shuddering cruelty in her methods of warfare. She took men of Gilead and

put them under the teeth of the heavy threshing instruments which they dragged over their harvested crops to winnow them. Against such fierce methods of warfare the will of Jehovah is set, and he will send down Assyria to carry the people of Damascus into exile.

Let us consider how God must loathe the horrible modes of warfare used in the last Great Slaughter (1914–1918 A. D.), and still being planned by the leading nations of today for the next Slaughter!

Saturday, 3rd. Amos 1. 6–10

1. We may take the warnings addressed to Gaza and Tyre together, because although there are differences, the main substance of accusation is the same in the two cases and the threatened punishment is that of utter destruction.

Gaza stands apparently for the district of Philistia, three other cities of which are also named. And Tyre was the famous capital of Phœnicia, which had a brilliant history both on sea and land. Amos looks south-west and north-west from Israel upon these regions with hot indignation. No doubt their crimes were many, but each of them had committed one which was a gross wrong against the general conscience even of that day of cruelty.

2. Slavery had been for many ages a recognized institution. Practically every civilization in the world had been built upon it, especially where civilization meant luxury and outward display of glory. The pyramids of Egypt were reared on the labors of hundreds of thousands of slaves. Assyria built her cities and monuments by the toil of myriads of conquered and imported tribes. But while the theory was that slaves were captives of real warfare, a slave trade had grown up in which helpless hordes with no fight in them were driven from their homes and sold to slave dealers. Both Philistia and Tyre had been guilty of that foul sin against national humanity.

3. And Jehovah will therefore visit both with condign punishment. The day of wrath will fall upon all these cities when Assyria comes down upon their guilty and luxurious ease, bought with the price of their victims. Even their palaces will be devoured.

O Lord of justice, visit our world in mercy! Reveal their sin to all cruel peoples today, and heal them of their national pride and cruel greed. In the name of Christ! Amen.

Sunday, 4th. Amos 1. 11–15

1. We need not here discuss the opinion held by so many leading scholars that this oracle against Edom (11, 12) was probably not written by Amos but inserted here at a later date when Edom had been particularly hateful to the Jews. Taking these two oracles against Edom and Ammon, what we have to notice is that they both deal with wanton brutality in the conduct of war. The spirit of warfare, when it enkindles hate between neighboring peoples, generation after generation, even as among some European nations today, is the creator of ruthless horrors.

2. The Great Slaughter (1914–1918) is humiliating proof that the heart of man is not fundamentally changed from the days of Amos to our own day. Black men, red men, white men, yellow men, they all become devils when they get into war. Look how Edom "corrupted his natural feelings" and sought to destroy a brother nation! Look how Ammon treated even pregnant women! The same things have been done in this century.

3. Amos announces to Israel that Jehovah-God will not allow such inhuman conduct to go unpunished. It is impossible that the maker and ruler of human nature should deal with men as if such brutalities were the law of life. Even though these tribes name other gods, yet Jehovah, the real Lord of them all, will yet make evident his wrath against those who thus openly commit the worst crimes against their own consciences and the universal sense of decency.

O God of righteousness, open the eyes of our world today to see the enormities which war always must create, that the world may abandon it! In Christ's name. Amen.

Monday, 5th. Amos 2. 1–3

1. Finally in his survey of the evil doings of neighboring heathen tribes, the prophet has a brief and trenchant denunciation of Moab. It is a peculiar case, for Moab is accused apparently of having "burned the bones of the king of Edom to lime." And for that it is announced that Moab must die and her rulers perish in some war, probably under an attack of Assyria. It may be that the crime named was looked upon with peculiar horror. Worse than killing a man was to pursue him beyond death by leaving him unburied, or making his body the object of sacrilegious treatment. Suffice it that Amos feels that in his description of Moab's crime the men of his day will see a peculiar degree of disgrace.

2. Moab was one of the permanent foes of the Hebrew people. It is to be noted that there were times when it was Moab that suffered cruel treatment from Israel at the hands of David (2 Samuel 8. 2). But Amos is dealing with a situation in which probably no memory of those far-off days was in his or the public mind.

3. And once again let us ponder humbly the fact that Amos is here dealing with a feature of human nature which is as prominent and devastating in its effects today as it ever was. War makes men mad. All honor, all pity, all truth, all sympathy must be ignored if a real war is to be won. Today is a new day for mankind only if the world-wide concern about these facts will produce a worldwide determination to end them.

Let us earnestly ask how this can be done by a world that disowns God, that has no place in its politics for the mind of Christ!

Tuesday, 6th. Amos 2. 4, 5

1. There are many who think that in the original prophecies of Amos this passage about Judah did not occur, but that it was added at a much later date by an unknown hand. On the whole it seems unlikely that the stern and faithful Amos would omit all reference to his own country. The fact that his accusations are less pungent and definite than the others may be due to varied considerations. In any case here the passage stands, no doubt true in what it does say and conveying important lessons.

2. There are two reasons given for the guilt of Judah. The first is the general rejection of the law of Jehovah, the refusal to obey his specific commandments. This is an accusation which in a general way can be made against any, even the best people, at any time; but

It is strongly recommended that for individual use or in family worship the passage of Scripture be always read, and then the meditation upon it and the prayer. In family worship the Lord's Prayer might be added to the hymn verse or the prayer form that is used.

there are periods when scepticism and lawlessness are peculiarly widespread. The two go together. To disbelieve in the revelation of the divine will must lead to the rule of evil passions, the dominance of the animal over the spiritual in human nature.

3. A specific charge is made that Judah had come under the sway of "lies," which most probably means idolatry. The whole of the Old Testament is the record of the struggle between the doctrine of the true God and the temptations to worship false gods. It was not till the days of Christ that the sublime truth at last stood clear that "God is spirit."

O Lord, deliver our country from the worship of the false gods of lust and greed and cruelty! Through Christ. Amen.

Wednesday, 7th. Amos 2. 6–8

1. Now the prophet reaches the climax of his message. He has been denouncing heathen peoples around Israel for definite crimes against the ordinary dictates of the universal conscience of humanity. He has been threatening them with the punishment prepared for them by the God of Israel. He has even brought his own beloved Judah under condemnation. Perhaps the inhabitants of Samaria who heard, or heard of, these messages wondered what he would have to say of Israel.

2. Having thus so skilfully prepared the way, Amos now (as it were) turns upon Israel, the chosen of the Lord, with the question: "And what of you, heirs of the sacred covenant, worshipers of that Jehovah who can control the destinies of all your neighbors, and even use mighty Assyria as a mere weapon of his almighty hand? What has he to say to you?"

3. The answer is terrific, and given at greater length than the messages about the other lands. Is he not a brave man and a true patriot who can thus expose the moral shame of his own people? For Israel is dear to Amos. Judah and Israel are really one nation with one God, one law, one worship, one past and one future, and his patriot heart is wrung with grief that his message is true and his warning is from God.

O Lord of all peoples, we pray again for our own land, that her rulers may be wise and her citizens lovers of righteousness! In Jesus' name. Amen.

Thursday, 8th. Amos 2. 9–12

1. We must first look once more at the preceding verses. They are an exposure of the evils incurred in a luxurious and heathenish civilization. The wealthy crush the poor. Fellow citizens are sold into slavery to pay paltry debts. Even an honorable man and the moneyless man are thus enslaved for a handful of silver, or something "not worth thirty cents." Immorality haunts their altars of worship, "a riot of sin. The material of their revels is the miseries of the poor, its stage the house of God. Such is religion to the Israel of Amos' day, indoors, feverish, sensual."

2. And now with verse 9 we are in a different atmosphere. In "contrast to the previous picture of the Temple filled (indoors) with fumes of wine and hot with lust we are out on open history; God's gales blow, and the forests crash before them." Wonderful were the power and kindness of Jehovah when they were delivered from Egypt and given the land of Canaan. Many prophets had maintained their relationship with Jehovah who spoke through them.

3. And yet even these unique privileges were now despised, and sacred obligations were trampled under foot. They got tired of their preachers and ordered them to shut up. The men who were vowed to lives of abstinence and prayer were seduced to ways of self-indulgence. What a picture of divine generosity and human grossness!

O thou who art ruler of nations, grant that the great peoples and governments of our day may be true to thee and thy holy law! In Christ our king. Amen.

Friday, 9th. Amos 2. 13–16

1. We have seen something of the skill of Amos. He began with the sins of other peoples, sins which all decent folk in days of peace would hotly condemn. He has in each case announced that the day of divine chastisement was at hand. History soon proved this to be the case when "Assyria came down like a wolf on the fold," and each of these cities and regions was laid waste with terrible ferocity. All this as Amos gave it to the rulers of Samaria must have been good news.

2. But we have seen that these were only preparations for his real aim. He is not sent to Moab or Tyre or Philistia. It is to Israel that he has been appointed to speak the word of God. And we have seen with what vivid force he has described their condition of sin, the sins of a highly civilized people. We shall see that even this passage does not exhaust his list of accusations or his illustrations of Israel's guilt.

3. But it is enough to form a basis for his announcement that Israel cannot escape. It is war which he prophesies, a war in which Israel will lie crushed on the ground. It will seem like an earthquake when those Assyrian hosts march upon Samaria, when their leaders will flee to the hills or to other lands, stripped of all their ill-gotten wealth, naked and homeless and poor as their former victims.

Give peace in our time, O Lord, and give to all men the love of righteousness, that peace may reign! In Christ's name. Amen.

Saturday, 10th. Amos 3. 1–8

1. A most astonishing idea or principle of the divine government is announced in this passage. Amos declares that Jehovah himself, the God of Israel, has given him a message against the whole of Israel, which must include Judah also. Against Israel! How can the God of Israel be against his own people? Does that mean that he has cast them off forever? No wonder that Amos had to assert that he was really forced to deliver this message (8). As Paul was constrained by the love of Christ to preach the gospel, so Amos is constrained by his own reverence for the will of God as he has been led to see it. "The Lord Jehovah hath spoken: who can but prophesy?"

2. The fact is that another new idea has entered into the spiritual history of mankind. It is this, that privilege conferred by God involves grave moral responsibility. If Jehovah has chosen Israel out of "all the families of the earth" it is not that Israel may luxuriate in vice and greed with impunity. It means that he will visit their iniquities upon them (2).

3. And the prophet is thus outspoken and terribly earnest because Jehovah, ruler of nations, is directing events, as anyone may see, to the punishment of Israel. Can they not hear the roar of the lion in the military might and movements of Assyria? Other cities are caught like birds in a trap. Shall Samaria escape? Hark to the trumpet blast! Jehovah is announcing his purpose of wrath. Let Samaria be afraid!

Grant, O Lord of all nations, that the warnings of these dread days of ours may reach the conscience of the world! In Christ's name. Amen.

Sunday, 11th. Amos 3. 9–15

1. As if to drive his message home so that the rulers and capitalists of Samaria may be ashamed, Amos calls upon heathen nations to stand on the Mount of Samaria and look at her disgrace. "Confusions manifold in the midst of her; violence to her very core" (9, G. A. Smith's translation). These people of Jehovah, the Lord of righteousness, simply do not know how to do right. In their palaces their wealthy classes store up violence and robbery.

2. It is as if people who have everything to make them contented and good have a sheer delight in cruelty and enjoy the thrill of physical violence. We may well ask, even with our own world before us, what it is in human nature that leads men to such extremes of indulgence in wrongdoing. We talk much in our day of social regeneration. Do we know what it means?

3. Amos knew that social immorality rests upon a false religious basis. It is the worshipers at Bethel who rule Samaria. And at Bethel religion has become purely formal, heathenish, and has no bearing upon the standards of conduct. There is no social regeneration in Samaria or New York which does not spring from the regeneration of individual men and women.

Revive, O Christ our Lord, thy church's zeal for the saving of individual souls, that just laws and pure customs may be established in our land! For thine own name's sake. Amen.

Monday, 12th. Amos 4. 1–3

1. In these verses the prophet of God addresses the women of Samaria. He uses a harsh term, calling them "cows of Bashan." Bashan was a district where many cattle were raised amid rich pastures. These cattle were said to be both fat and ferocious. So were the society women of luxurious Samaria. They lived wholly for pleasure. "Bring and let us drink!" are quoted as words which seemed most upon their lips.

2. Not directly perhaps, but indirectly, these rich women by their heedless expenses are oppressing the poor and crushing the needy. Something like modern sweatshops were required to furnish them with their costly dresses and homes of extravagant decoration. The prophet has here laid bare one of the most dangerous features of all the elaborate civilizations known to history. It is finally in the home, in the standards of wives and mothers, that men find subtle and irresistible pressure put on them to go out and get more money at bitter cost to toiling masses.

3. These women of Samaria are warned that the day is coming when the walls of Samaria will be broken at many points, when they in all their finery will be driven through those breaches out into a wild and terrible fate. And today can our home-makers be accused of any such unlicensed and hard-hearted luxury? For no hearts are so cruel as those who worship soft and selfish living.

O God, cleanse our homes from such evil! May the mothers in the land be daughters of purity and honor! In Christ's name. Amen.

Tuesday, 13th. Amos 4. 4, 5

1. Verses 4 and 5 are full of keen sarcasm. "Go to your sanctuaries at Bethel and Gilgal, which you prefer to Mount Zion, and there multiply the ceremonies on which you believe that the salvation of Israel depends! Why do you not offer sacrifices every day, instead of once a year? And by all means advertise your generosity when you make your gifts! If you think that Jehovah is satisfied with that kind of conduct, by all means multiply it and get your reward!"

2. What Amos is really doing is to make the people of Israel see how degraded was their conception of religion. He is not finding fault with them for having altars elsewhere than at Mount Zion. He is condemning them for adopting the degraded heathenish notion that ceremony and even costly offerings can please the God of righteousness. Do they not understand that a life of obedience to the laws of justice and mercy—*that* is the essential of religion?

3. We remember that even in our Lord's teaching this great truth had to be emphasized. The hypocrites of his day were men who were ostentatious in their religious observances, greedy of applause for their large contributions to the Temple or even to the poor, but at the same time covetous and proud and cruel.

O Lord, cleanse our hearts, that we may seek thee only in surrendered wills and humble faith in thy mercy! For Christ's sake. Amen.

Wednesday, 14th. Amos 4. 6–13

1. Amos is relentless in the severity of his preaching. Here he contrasts "men's treatment of God and God's treatment of men." As George Adam Smith puts it: "They lavish upon him gifts and sacrifices. He—on his side—sends them cleanness of teeth (i.e., famine), drought, blasting of their fruits, pestilence, war and earthquake. That is to say, they regard him as a being only to be flattered and fed. He regards them as creatures with characters to discipline, even at the expense of their material welfare."

2. "Their views of him," continues Dr. Smith, "if religious, are sensuous and gross; his views of them, if austere, are moral and ennobling. All this may be grim, but it is exceeding grand . . . And have not those who have believed as Amos believed ever been the strong spirits of our race, making the disasters which crushed them to the earth the tokens that God has great views about them?"

3. Alas, Israel did not interpret their suffering as intended to open their minds and hearts to a loftier view of God and a deeper dedication to his true service! So, "Prepare to meet thy God!" is all the prophet can say. For their Lord is the God who is ruler of all events. All men must in due course stand before him.

O Lord of hosts, grant unto us and unto all our fellow men to live as those who must appear before thy throne! In Christ's name. Amen.

Thursday, 15th. Amos 5. 1–9

1. The prophet breaks into a poetical dirge in the second verse. It is his lament over Israel, the virgin, the daughter of Jehovah, whose own conduct has doomed herself to destruction. For war is at hand, and dreadful will the slaughter be when ninety out of every hundred of her warriors fall in battle.

2. Yet there is time, and Jehovah is merciful. "Seek ye me and ye shall live!" is the glorious message of assurance and hope. But, Amos warns them, it is not by hurrying with more costly offerings to more elaborate ceremonials that their God can be won. For Bethel, which means house of God, shall become house of idolatry, and your Gilgal shall be exiled. It is not places of worship that can save Israel, nor even altars and holocausts.

3. It is the God who rules the heavens, the seven stars and Orion, who is lord of all the order of nature, of night and day, —it is he who alone holds the destiny of Israel in control. For he is Jehovah the

covenant God, and it is he who sends this message: "Seek ye me and ye shall live!"

Let us pray that all members of Christ's church may have sincerity in their profession of faith and purity in their motives!

Friday, 16th. Amos 5. 10–13, 16, 17

1. We must not weary of hearing a prophet repeat himself. Some things have to be said over and over again that the truth, especially unpleasant truth, may enlighten the minds that have grown almost blind and arouse the consciences that have become callous. If a people are allowing the bitter and poisonous wormwood of injustice to be the rule of their life, if they fling civic righteousness with contempt in the dust (7), if they despise their judges, if they suffer open bribery and their poor have no chance at court (10, 13), only one fate can be expected.

2. Yes, but the indictment is still more grave! For these wrongs are being done in Israel in order that the powerful may have more power, the luxurious more luxury, the vicious more instruments of vice. And prudent men retreat into silence. They fear to protest against even open evils, for the revenges of tyrants are without ruth.

3. Hence it is time that Jehovah should speak and his prophet declare the inevitable retribution (16). Can they not hear the wailing that fills the city when the Lord passes through (17) as he did in Egypt, when every home was bereaved? The farmer and the city-dweller, rustic and artist alike (16), will unite in the dirge of a common woe. For incorrigible evil must be utterly destroyed. There is nothing else to be done with it.

Have mercy on our people, O Lord, and grant us penitence that we may be saved from ruin! In Christ's name. Amen.

Saturday, 17th. Amos 5. 18–24

1. Amid all the vicissitudes of their history the people of Israel could not lose their conviction that Jehovah their God would yet prove himself mightier than the mightiest of their foes. "Der Tag" would come, the sudden crisis when their Lord would set Israel in a place of glory among the nations. Amos must have appalled them when he uttered the unbelievable words of this mighty and terrible passage.

2. The Day of Jehovah will bring woe, not to Damascus or Moab or Assyria, but to Israel, to the people of Jehovah himself. They expect a blaze of glory,—they will wander in the dark; escape a lion,—and meet a bear; go home for rest,—and be victim of a snake bite. They think that Jehovah says:

"My people, right or wrong! I will allow no evil to befall them, whatever they do."

3. No! cries Amos aloud. And his denial again marks the dawn of a new era in the spiritual history of mankind. Jehovah actually hates, loathes with contempt, the ceremonies on which they depended for their safety. Their festivals, their sacrifices, their anthems, he bids them take away. "Let justice roll down your streets, and righteousness as an ever-flowing river!"

That is what the living God demands of all nations today. And we are in misery because our governments have not yet accepted that message from God.

O thou who art ruling all races and nations, when wilt thou turn their hearts to righteousness and justice?

Sunday, 18th. Amos 5. 25–27, 14, 15

1. With striking force Amos, who has a deep sense of history and an eye for the lessons of the past, reminds Israel of that era when the nation was wandering in the wilderness. Jehovah protected and guided them though they were too poor to offer him any bribes or to flatter him with high ritual. If he was the almighty friend in those times he cannot now be bought by such means as they use. A thorough revolution must take place in their thought of God, and the true ground of hope "in that Day" be discovered.

2. For unpenitent of their wicked ways, so utterly false in their estimate of the character of God, they can only expect a righteous doom. Indeed, with apparent and deadly irony he sees them, the people and the king, the images and the tools of idolatry, carried away together into captivity. A clean sweep will be made, for beyond Damascus into the far unknown, in that Day, Israel will be sent by Israel's own almighty God.

3. Perhaps we may appropriately here take in verses 14, 15, for "the remnant of Joseph" could only be referred to after captivity and exile had been foreseen and announced. It will then be too late to save the whole nation. But if there is change of heart, and good is loved in place of evil, and courts of justice are once more made just, the Lord of Israel will not forget the covenant. Even a mere remnant will receive his protecting mercy and saving power.

Grant, O Lord, that thy church may be, even as a minority in the world, a source of blessing unto all! In Christ's name. Amen.

Monday, 19th. Amos 6. 1–7

1. Once more the people must hear the stern prophet denouncing their sin with relentless severity. Let us remember always that there is no other ancient people who were ever addressed as Israel was addressed, their moral standards and habits being condemned in the name of their own national God! No other books can be found which attack the rich and powerful ruling classes with such open and scornful exposure of their shame. "Woe to them that are in ease in Zion!" is now a proverb in the English-speaking world even where its original application is not held in view.

2. Amos attacks that sense of thoughtless security which is the natural mood of the idle and self-indulgent. To see danger is a disagreeable experience which must be avoided. To measure the real political situation internationally may be so alarming or so humbling that pride and self-confidence avoid the disagreeable task. But Amos calls upon these luxury-lovers, sprawling on their soft couches, that drink wine in bowlfuls and waste money on cosmetics, to be up and look at stern facts. For doom is upon them (7).

3. Are we not tempted to adopt this craven and sinful attitude today? Are these words of G. A. Smith applicable to us?

"They are always with us who live well and imagine they are proportionally clever and refined. They have their political zeal, will rally to an election when the interests of their class or their trade are in danger. They have a robust and exuberant patriotism, talk grandly of commerce, empire and the national destiny; but for the real woes of the people, the poverty, the overwork, the drunkenness, which more affect a nation's life than anything else, they have no pity—and no care."

Is this true?

O Lord of truth and justice, open the eyes of our nation to see the greatness of our privileges and the measure of our sin! Through Christ our Lord. Amen.

Tuesday, 20th. Amos 6. 8–14

1. Other nations where wealth and luxury and all the evidences of material prosperity and power were evident would be told by their kings and their priests that these were the evidences of the favor of their gods. But not so can a true prophet of Jehovah view the situation. "The oracle of Jehovah" is this astonishing statement: "I abhor the pride of Jacob." All these possessions and glories, based on cruel greed and self-indulgence, are hateful to this God who is unique among all deities named among men. It surely needed then, and it needs today, a moral regeneration to open the eyes of a nation to see itself as such a God sees it.

2. And therefore since Jehovah is God, he must and will act in character. Rather than be known as God of a corrupt nation he will destroy that nation. He will have either a good people or no people at all. And therefore the prophet names two most terrible instruments of the divine wrath as about to be used upon Israel. One is the attack of Assyria, which all but these blind of Samaria must see to be imminent (12–14).

3. The other weapon is that which so often followed the massacre of a city, namely, pestilence (9, 10). In these two difficult verses, a harrowing picture is outlined in grim, abrupt phrases. If ten men survive slaughter the plague will attack them. At last one lone survivor will hide in the recesses of the palace.

"Any one with you?"

"No," he will answer.

"Hush, don't name God!" he will be warned.

For panic has made the Israelites victims of sheer superstition. The name of Jehovah may bring a curse!

Deliver us and all our fellow citizens from superstitious dread, O Lord of mercy as of might, that we may face even calamity in penitence and faith! In Christ's name. Amen.

Wednesday, 21st. Amos 7. 1–6

1. With this chapter begins the third and closing section of the prophecies of Amos as they lie before us in their final arrangement.

This section contains as its main feature five visions, to the description of which certain interludes are added. These visions were given to Amos by Jehovah, and their meaning was clear to the prophetic mind.

The first two remind us of the pathetic passage in 4. 6–11. There the sad refrain, "Yet have ye not returned unto me, saith Jehovah," means that Israel had not learned to see in outward calamities the rebukes of God and his summons to them to repent. And the first two visions recur to the same theme.

2. The vision of locusts and the vision of fire, or drought, are both sufficient to awaken terror in the hearts of the people. Who can stay that horrible march of millions of locusts? They devour all that is alive in the fields. They have come after the first mowings had been made to pay taxes to the king. And now the food of the people is being consumed. And what but misery can be their lot when that fierce sun has eaten up the land and even perennial springs have ceased to flow? No army, no royal resources can avail against disasters like these. Even Assyria could do no worse!

3. But there is one resource, of which Amos himself makes use. The prayer of the righteous man availeth much. He pleads with the Lord on behalf of little Jacob. "Have mercy!" he cries. "Forgive, cease!" And to the deep pity of this stern prophet the Eternal gives instant heed. Shall the servant be nobler than his Lord?

We pray thee, most holy Lord, to regard the sins of our land with mercy, and to grant unto our people true penitence for all public sin! For thy name's sake. Amen.

Thursday, 22nd. Amos 7. 7–17

1. In a third vision the prophet sees Jehovah applying a plummet to the character of Israel. The wall that should have been absolutely straight and secure is manifestly not truly built, and is doomed.

"God's judgments are never arbitrary. By a standard we men can read he shows us their necessity. Conscience itself is no mere voice of authority. It is a convincing plummet, and plainly tells us *why* we should be punished."

2. When Amos now solemnly pronounces sentence upon Israel in the name of Jehovah it is a sentence of destruction by war. The royal house will perish by the sword, and the altars of worship will be annihilated.

Can we wonder that Amaziah, the priest, broke out in protest against Amos? It sounded like treason, like a slur upon the covenant itself, to prophesy that Israel would go into exile.

"Go away and earn your bread by soothsaying among your own people of Judah! Bethel is too sacred for such false witness as yours."

3. But Amos is not dismayed. First he defends his authority. He is not a career-prophet, one bred to the profession. He was called away from a business life by Jehovah himself, and whether at Samaria or Jerusalem what he says is an oracle of Jehovah. And then he makes his forecast of doom apply to Amaziah himself. When that unnamed but well known enemy arrives, rapine and slaughter will destroy even the priest's family, and in a godless land where his priesthood has no value he and all Israel will meet their fate.

Let us pray that our rulers may set before their minds the righteousness of God!

Friday, 23rd. Amos 8. 1–6

1. Once more a vision comes to Amos: "Thus the Lord Jehovah showed me." It is a simple object that suddenly stands before him there as he sits rapt in intense meditation upon the will of God toward Israel. It is a basket of summer fruit. As he looks and looks Amos realizes that the word "Kaits" for summer fruit is like the word "Kēts," or end. Does this mean that "the end" has come for Israel, that now at long last the guilt of the nation has become even overripe, that even Jehovah has no resource left, all mercy refused, all goodness cast away?

2. As that meaning of the vision dawns on his mind, he seems to hear the loud songs of the palace (3, not of the Temple,) turned into wails of lamentation. As if a plague had struck the place, dead bodies lie around cast forth by mourners, stricken dumb by their awful woe. Palaces and streets which had been full of thronging busy folk, some gay and some hard at work, have become scenes of woe and silent despair.

3. Why has this come to Israel? In verses 4–6 the answer is given. It is the cruelty of the mighty, the greed of the traffickers in human suffering, the despisers of religious ordinances that have brought this to pass. Even obedience to the Fourth Commandment is grudged or denied. "The interests of the sabbath are the interests of the poor; the enemies of the sabbath are the enemies of the poor. And all this illustrates our Saviour's saying that the sabbath was made for man."

We beseech thee, O Lord, to grant unto thy church today the spirit of love for all thy holy laws! In Christ's name. Amen.

Saturday, 24th. Amos 8. 7–14

1. For Amos as for all men who have a deep sense of the holiness and the supreme authority of God it is impossible to think of sin apart from judgment. The great prophets, and above them all our Lord himself, have no weak and sentimental view of the attitude of God toward deliberate falsehood, deliberate cruelty. His mercy is infinite and endureth for ever. His wrath also is infinite, and against moral corruption it too endureth forever.

2. Hence the prophet shrinks not from asserting once more that Jehovah, the Lord of Israel, must and shall visit upon Samaria the insincerity of her religious ritual and the darkness of her social crimes. Nature herself is God's instrument, and will be used to manifest his righteousness. The earth shall quake, the sun shall be eclipsed (as happened in Amos's time, B. C. 763), and the terrible scourge of famine will visit the land. A bitter mourning shall stifle happy songs with dirges, and such grief as is only measured by the loss of an only son. And worst of all, a spiritual famine will fall upon them. God himself will withdraw prophecy, and the worshipers of false gods (14) will taste despair.

3. "Thus," says George Adam Smith, "men may be devoted to religion, may be loyal to their sacred traditions and institutions, may haunt the holy associations of the past and be assiduous with their ritual, and yet because of their worldliness, pride and disobedience never feel that moral inspiration, that clear call to duty, that comfort in adversity, that good conscience at all times, which spring up in the heart like living water."

When thy rebukes come upon us, grant us the penitence of chastened children, O Lord, our Saviour and our hope! Amen.

Sunday, 25th. Amos 9. 1–6

1. In this fifth vision (1–4) the prophet reaches the thrilling climax of his (in a sense) terrible experience. To see the doom of a people in picture, as he has done in locusts and blazing sun, in plumbline revealing an untrue building and in summer fruit announcing the end of probation, is trying enough to any man with a heart and a conscience of his own, but to have a vivid vision of Jehovah himself over the altar and to hear his voice uttering the commands to destroy the very temple of a people's worship, this must have harrowed the soul of Amos.

2. The new era which Amos ushered in is nowhere more clearly expressed than in this passage. For here the omnipresence of Jehovah is asserted in terms which are only paralleled by the 139th Psalm. For the first time the world hears that one living God is ruler of the universe. No man can escape the range of his authority. No depth or height, no cavern, no swallowing sea can hide the guilty from the all-seeing justice of God.

3. While Amos makes the penalty of sin the personal act of God he does in amazing fashion see also its natural effect. "Therefore Amos was driven to show that nature and morality are one. Morality is not a set of conventions. . . . All things tremble to the shock of sin; all things work together for good to them that fear God."

O God, grant thy Holy Spirit to us as we ponder this message of thy prophet, that we may fear sin and accept thy mercy in Christ Jesus! Amen.

Monday, 26th. Amos 9. 7–15

1. Once more we hear that word from Amos which created a new day in the revelation of God. It was new to a world which believed only in the gods of separate tribes. Even the prophets before Amos had only dimly seen what he declares with such startling clarity. Yes, Jehovah has called the Israelites his children and delivered them from Egypt, but he also directed the movements of other peoples, and the Philistines from Caphtor (Crete), and Avam (or Syrians) from Kir. He is lord of all!

2. But the true lesson is clear. It is this, that Jehovah will not allow Israel to break the laws which he has announced to them as his explicit will. The fact that they are his people does not mean that they have immunity from those laws of righteousness and justice which are recognized by the universal conscience of mankind. Hence the terrific doom of verse 8. The Lord Jehovah of hosts, ruler of all peoples and all natural forces, must visit their iniquities even upon his Chosen People.

3. The book as it stands ends (11–15) with an unconditional promise of restoration, as in all prophecy. The ruins will be repaired, and unbounded prosperity will be enjoyed.

As there is no demand for penitence this passage sounds to some like a contradiction of the central message of the prophet. Hence many most devout scholars believe that the closing words were added in a later time to relieve the gloom of the words of doom in verse 8.

We thank thee who didst inspire with thy Spirit of holiness and truth thy servant Amos to teach the world forever the utter purity of thy will! Through Jesus Christ our Lord. Amen.

Tuesday, 27th. Psalm 126

1. This is another of the psalms of joy with which the Jews celebrated their return from captivity. Not merely to their beloved land had they been restored, but to Mount Zion, to the holy center of their worship, the true capital of their national life. But the wonder of it all is so great that it still seems like a dream! Did Babylon really give them up? Did Babylon actually proclaim that they must not be interfered with as they tramped those many weeks over dreary desert and rough mountain roads?

2. They had to convince themselves that it was all true. They recalled the astonishment of other tribes who saw them march away and on toward home with royal permission and protection. They heard again the cries of surprise as strange peoples said, "Jehovah hath done great things for them." Manifestly these groups of families marching homeward could not have delivered themselves from exile and bondage. A mightier hand than human had done this. There is a world of eloquence in the simple words: "We were glad."

3. But all our highest hopes in this world are only partially realized, and each fulfilment is the starting point for new duties and more dreams. The Jews find hard situations which they had not foreseen. Only to be in Mount Zion was their cry in far, frowning Babylon, but now they must toil at settling upon the land, with hostile, derisive neighbors and unexpected dangers. In tears they must sow once more in hope of a happier harvest yet to come.

O Lord of all our years, grant us such faith in thee that through all tasks and new trials we may ever see a brighter day and all promises fulfilled! In Christ's name. Amen.

Wednesday, 28th. Psalm 127

1. In what spirit are the restored Israelites to set about the task of rebuilding their city? Shall it be with the restless, wearing spirit of the man who breaks his heart and health with overwork as if all depended only on himself? No, says this prophetic psalmist, it is in vain that any man attempts any great task unless he has the approval and the help of the Eternal. Even "in sleep" can God give a man whom he loves all his desires. If then Israel is of the Lord beloved, let him rest as well as work, have peace of heart amid all his toil!

2. Perhaps the second half of the psalm is a reflection of the fact that the restored Jews were not a great host. Perhaps many had died on the way. Perhaps many loved the flesh pots of Babylon and preferred to call it their home. Therefore the people who actually reached Judea were few, and felt themselves weak in presence of surrounding jealous foes. Let them remember that increase of population is an act of God! It is he who gives a man many sons who are ready to stand by their father when disputes arise, when he needs even the moral support of stalwart and loyal children.

3. Like the previous psalm this one has proved to be one of the sweetest favorites, both for Jewry and for Christendom. There is beauty in the simple and familiar imagery, tenderness of sympathy with the toiler and the tired sleeper, with the aged man and his group of sons whom all men respect. It is a psalm fit to quicken our loving joy in the Father who watches over all.

O thou who carest for us by night and day, in toil and rest, in youth and age, we cast us on this unwearying love of thine eternal heart! Through Jesus Christ our Lord. Amen.

Thursday, 29th. Psalm 128

1. How grateful we are for all the allusions in Scripture to the blessedness of what we call the secular and also the home life of those who reverence God! And here in this lovely lyric we find sung out of a full heart the praise of those supreme blessings of the universal human experience. First we have the picture of the man who is toiling for the daily bread of his dear ones. Hard his day's work may be, and he comes home wearied and yet glad, for there in that group whose faces greet him he sees at once the main cause and the rich reward of his long day's labor.

2. His wife "in the inmost chambers" of the home has also been at work, caring for his wants and those of his sweet little group of children. She is like that rich vine in the scene of his day's work; and as the young olive trees spring from the roots of the ageing parent tree, so his young children gather around him at eventide. In verse 6 the psalmist prays that such a man may live to see his children's children, that doubled joy of the parental heart.

3. The kind of home this lyric pictures has its roots planted deep in a national life, and deeper still in the faithful friendliness of him who rules the nation, and the home and the heart of each citizen who walks in his ways (1), who fears the Lord, whose eyes are upon Zion and whose hopes are fixed on the safety and prosperity of Jerusalem. Right noble must be the destiny of a land whose citizens are pictured thus!

O Lord, rebuke all oppressors and swindlers in our land! Bless all faithful and reverent souls with thy rich grace! In Christ. Amen.

Friday, 30th. Psalm 129

1. These brief songs which celebrate the restoration of the Jews from exile must be compared with the songs that have followed a great war and a great victory in modern times. All great literatures contain similar outbursts of triumph and joy. Here is another which mingles with its phrases of beauty other pictures of a grim experience. Israel recalls the many periods of oppression since the days of her youth when she had Moses for her deliverer. Oftentimes since Egypt she has known what it is to be like a poor slave with his bare back ploughed as it were by strokes of the cruel lash.

2. But time after time "Jehovah the righteous" (4) has suddenly at a stroke of his power freed his people from their oppressors. It is with confidence born out of these past experiences that the prayer arises in the second part of the song. May the enemies of Zion be put to confusion and retire from their warfare! May their experience be like that unsown grass which springs up on the flat roof of a house, and having no depth of soil soon perishes, which no one would think it worth the trouble of plucking up!

3. If Zion is to stand in our prayers and songs for the church of Christ, his Spirit has wrought a great change in our true attitude. We may pray that her enemies may have their arguments defeated, their cruelties divinely checked, but we also pray for their conversion. We remember that for them as truly as for us has Christ died, that his Spirit desires their salvation as earnestly as ours. Intercessory prayer is the chief and mightiest weapon of the people who believe sincerely in Christ.

O Lord God, confound all false reasonings and harmful opinions both without and within thy holy church, that thy truth and thy love may rule the world! Through Christ. Amen.

What Can We Believe about Christ?

(*Concluded from page 402*)

Why have I been talking to you this way? To try to convince you of some of the facts about the life of Jesus, for young people want solid ground with regard to the great fact of Christ. But, young people, the great purpose that has been in my heart this morning is not only to convince you that we stand on solid ground intellectually, but to somehow move you to a decisive attitude toward Christ with regard to your own life, for it is Jesus Christ as Saviour and Lord whom you and I need today more than we need anything else.

An English bishop went to a wealthy merchant for a donation.

"I am told that you are a Socialist," said the merchant. "What does it mean?"

"Oh," replied the bishop, "there are two kinds of Socialists, political and Christian. One kind says, 'What is yours is mine,' the other says, 'What is mine is yours.'"

"I see," said the merchant. "I have met hundreds of the first kind, but never a single one of the other. Here is twenty pounds for you!"

To know and remember the surpassing dignity of the human soul for its own sake, for its godlike elements, for its immortality, above all for the sake of him who made it and gave himself for it, is the first axiom to be remembered in determining the method used in evangelistic work.—Henry Drummond.

Three Notable Lives

Adventures of a Preacher

The late Dr. Joseph Parker of London made the City Temple so famous that any man who occupies that pulpit is a marked man. Since the close of the War Rev. F. W. Norwood has been minister there. Who is he? How did an entire stranger in England gain that pulpit?

It happened this way. The fourth anniversary of England's entry into the War, July, 1918, was celebrated as Remembrance Day. The YMCA ar-

Rev. F. W. Norwood of London

ranged two great meetings in London, with speakers representing all the allied countries. Who should speak for Australia? Mr. Norwood was serving as a free-lance Y man in camps in England at the time, and in the absence of any well known Australian he was asked to speak. They cut his time allowance to 10 minutes, but his tribute to the dead was so fine that it swept the audience. Next day Dr. John Fort Newton asked him to take the City Temple pulpit for him on January 12 following. Norwood could not get a promise of transportation back to Australia for 18 months, so he had to remain in England, and he accepted Fort Newton's offer. Later in 1919, when Fort Newton was resigning City Temple, he asked Norwood to carry the pulpit until they secured a new minister. Norwood filled the need so well that he has been there ever since.

This is only one specimen of striking experiences in Dr. Norwood's life. He was born of an Irish father and an English mother in Australia; went to work at the age of 11; was converted to God in a haphazard sort of way; began preaching as a volunteer, and kept it up until a church in the suburbs of Melbourne that was on the verge of shutting down because of the collapse of a land boom, asked him to come and preach for them. His success led to a call, and his giving up business. He was ordained in 1905. Then the War, and England.

Dr. Norwood tells his own story in a book that is definitely autobiographical. He talks right out, giving his opinions free range. He expresses more than once his self-confidence, his assurance of himself and his future, though he had no idea what the future would bring forth. He has never dug himself in in a job, but has always welcomed new leadings.

He gives beautiful tributes to his old-fashioned godly mother and to his wife.

Scattered through the book are many worthwhile conclusions growing out of his experience. Here is his definition of eloquence:

"Eloquence is composed mainly of true feeling, lucidity, sincerity, and naturalness, and gains its real strength from its matter rather than its form. Nervousness in a speaker is mainly the outcome of self-consciousness, excessive concern about one's reputation."

After settling down as a pastor he took a theological course, but does not know what he got out of it. Theological training impressed him as being unreal, unrelated to actual life.

The whole book is so original that a review cannot do it justice. It comes like a refreshing breeze to know a man who has achieved such large usefulness through his own merit and faithful work and the guidance of God. The word "Adventures" in the title of the book is entirely justified.

ADVENTURES OF A PREACHER, by F. W. Norwood. Harper & Brothers, New York. 287 pages, illustrated. $2.

The Life Adventures of Donaldina Cameron

Romance is still plentiful enough in Christian work, and some lives are more outstanding than others. Few if any living persons have outpassed the career of Miss Donaldina Cameron of San Francisco in her 37 years of persistent effort for the salvation of Chinese slave girls in the United States, but chiefly in California.

The story of the Chinese in California begins with the gold rush of 1849, when hordes of them crossed the Pacific to supply labor for the mining camps and other industries in pioneer days on the Coast. They were nearly all men, but there were smuggled in numbers of girls who were sold into slavery or to the brothels. Christian ladies undertook to fight this evil, and formed the Occidental Board in 1873, with a home for rescued girls. This was the work which Miss Cameron entered in 1895.

The superintendent at that time was a Miss Culbertson, and on her death within a couple of years Miss Cameron became head of the work.

The traditional Chinatown in San Francisco of those days has passed away, but the record of Miss Cameron's daring adventures has been recalled by a friendly biographer, who has based her story on actual records and on the word of immigration officials, policemen, lawyers, and friends of both races. Over 2000 girls have been salvaged in ways more or less spectacular, and the need is not ended. While Chinatown is more orderly and controlled, and cultured leaders of the present Chinese community give unstinted coöperation to the forces of order and rehabilitation of their unfortunate countrymen and women, the underworld is still active. Only this last spring Miss Cameron followed a case to the East involving all the risks of physical danger and legal obstruction.

The book before us is kaleidoscopic in its changes as individual Chinese girls become the prizes for which battled thugs and unscrupulous lawyers on one side and Miss Cameron backed by the honest forces of law and order and by Christian people on the other side. The earthquake in 1906 created a stark situation. Action moves back and forth, including the return to China of kidnapped but rescued girls, as also certain girls who go back to do similar welfare work over there. The first Chinese girl to receive her degree from Leland Stanford University (1928) was a protégée of Miss Cameron. This young lady then took a medical course, and will devote her life to China.

Whether approached from the side of pure adventure, or civic history, or Christian triumph, the story of Miss Cameron will thrill the reader on every page.

CHINATOWN QUEST: THE LIFE ADVENTURES OF DONALDINA CAMERON, by Carol Green Wilson. Stanford University Press, Stanford University, Cal. 263 pages, illustrated. $3.

Kagawa

Toyohiko Kagawa of Japan is one of the half dozen Christians known throughout the world today. He personifies the aggressive Christianity of his native land. Hitherto we have had only a few of his writings in English, and two or three superficial biographies, but now comes a volume which appears to be authentic as a study of the man and in its extended translations from Kagawa's writings.

The author, Dr. Axling, is one of the leading missionaries in Japan, with 30 years of service there. He has been an intimate friend and a colleague of Kagawa's for a long time. Besides he has had access to personal files and other sources of information made available by Kagawa and his wife.

Kagawa was born in 1888 under rather distressful circumstances. When his father and mother died after his 4th birthday he was placed in the care of his father's neglected wife and a foster grandmother. Here life was made burdensome to the unhappy lad. Dr. Axling writes with graphic pen as he follows the growing life and career of his subject. The 15-year fight in the Shinkawa slums, social passion, fighting pacifism, mysticism, the Christian crusade and Kingdom of God movement, stand out as peaks in Kagawa's character and career. The author's discussions are insightful and illuminating, and based upon intimate observation and knowledge.

Kagawa's star is ascending. He is the adventurous, self-effacing, self-sacrificing type of person whom God has used in all ages to fulfil his large purposes. An acquaintance with him such as this book gives will prove of personal blessing and stimulus to the reader.

KAGAWA, by William Axling. Harper & Brothers, New York. 202 pages, illustrated. $2.

God, the Eternal Torment of Man

That God is the inescapable interest of man as problem, power and promise is in effect the contention of a book by Marc Boegner, president of the Protestant Federation of France. The not very happy title of this timely volume, "God, the Eternal Torment of Man," is adopted from a volume written (in French) by M. Marcel Arland containing this suggestive sentence, that contains and expresses an undeniable truth:

"All questions revert to a unique problem, that of God: God, the eternal torment of men, whether they strive to create him or destroy him."

In a carefully argued and rather elegantly written discussion M. Boegner inquires whether this assertion rests on an illusion, or is true of the interest of humanity today: in a word, whether God has been escaped by being ignored. His book, well-printed and easy to hold in the hand and read,—no small advantage!—contains chapters: The Torment of God, Across the World of the Gods, Fiction or Reality, God, a Problem or the Solution of the One and Only Problem? God, Not of the Philosophers and Scholars and The God of the Gospel: which last is a good place at which to come out.

The translation of this vigorous book, which abounds in references to current literature, has been well done by Professor Morton S. Enslin of Crozer Theological Seminary.

It is not going too far to say that the volume is instinct with a genuine and intense religious passion. The six lectures which form the body of this book were broadcasted over a Paris radio. While here and there in his statements M. Boegner may not find acceptance for his views, which are never weakly apologetic in tone, his book will make this deep impression on all intelligent readers, that God is still a worthwhile topic—and quest.—Charles A. S. Dwight.

GOD, THE ETERNAL TORMENT OF MAN, by Marc Boegner. Harper & Brothers, New York. 165 pages. $2.

Christianity and the New World

"General readers" today are expected to do some hard thinking as they read. Theology is beginning to talk the language of the streets, yet its doctrines are by no means easy for the man of common sense to understand. F. R. Barry, Fellow of Balliol College, Oxford, has in a plainly written but notable volume made an appeal to this class of thinking readers as he discusses, in a tasteful volume of 11 chapters, the various problems encountered by Christianity in the new world.

The assumption in books of this sort is that the "new" is a different world, and that to meet its difficulties perpetual adjustment is necessary.

Another assumption is that this is an age of confusion, even of chaos,—which is a hard, brutal word.

Doubtless there is much truth in these contentions, and we must recognize the sincerity of a thinker like F. R. Barry, who is himself a clergyman of the Church of England, when he attempts to make a creative as well as reconstructive contribution to the solution of such questions as the definition of modernity, religion and life, the ethic of Jesus, humanism and the gospel, the will of God, the redemption of values, and the eternal hope. Three practical chapters are added on The Family, Citizenship, and Spending and Getting. A trenchant passage treats of the "acids of modernity," and here a needed caution is inserted against credulously accepting such a dogmatic utterance as "science teaches" as a final statement regarding basic reality. In a striking phrase, "Why shouldn't I?" Mr. Barry states the challenge of the moderns to the ethicist to show them where or wherein lies the sanction of morality, or the categorical imperative. He holds that under these circumstances what is really needed is a constructive philosophy of life which offers a positive leadership and presents a demanding program amid all the confusions of the present-day Babel,—or is it Vanity Fair?

Perhaps the most valuable chapter is that on Doing the Will of God, with its sub-heads of Ethics and the Supernatural, Evolution and the Will of God, and The Content of the Will. Half the confusion in current theological controversy, it is said, comes from the use of the word evolution in a hundred different senses, and it is keenly observed:

"Valuations may evolve, but values are the measure of evolution."

The volume concludes with a beautifully expressed discussion of the place of worship (by which a religion is rightly judged) in the life of man. "If the ultimate sense of the numinous ever

evaporates, then we have abandoned religion and substituted a mere ephemeral uplift." We have yet to explore further means of awakening in men responses to the presence of God, we have still to appropriate "the lesson which the Friends are able to teach us concerning the sacramental uses of silence. The cathedral builders knew that the sense of the presence could be evoked by great unfilled spaces." In the midst of our "clamorous civilization" we have yet to learn the equivalent value "of unfilled intervals of time." The conclusion is that such a seeming arrest of the time-process is what most helps to deliver us from its tyranny.—Charles A. S. Dwight.

CHRISTIANITY AND THE NEW WORLD, by F. R. Barry. Harper & Brothers, New York. 317 pages. $3.

Biblical Themes

BIBLE CONFIRMED BY SCIENCE (THE), by W. Bell Dawson. Marshall, Morgan and Scott, London. 159 pages. 3/6.

The author is a competent student of natural science, and also a lifelong Bible student and defender of the faith. His method in this book is to take the Bible as it stands, see what it actually says, apart from theories and criticisms, then listen to what science has actually discovered and knows, apart from speculations. So doing, he contends that science corroborates the Bible.

There are nine chapters in the book, dealing with such subjects as creation, evolution, nature, miracle, primitive man. The latest scientific findings are invoked, and the latest ideas of the reliable scientists.

BIBLE LESSONS IN ORDER FOR TEACHERS OF CHILDREN, VOLUME 2, JOSHUA TO SOLOMON, by Mrs. Frank Hamilton. Bible Institute Colportage Association, Chicago. 111 pages, with maps and illustrations. 50 cents.

Volume 1 covered the Pentateuch. This second volume continues the author's personally tested lessons through the history of Israel as far as Solomon in 37 lessons. In addition to explanation of the Bible portion there is always "Application" and "Blackboard Work." The material is primarily drafted for children, but it could be used with grown-ups who are not familiar with the Bible.

PSALMS, VOLUME 2 (PSALMS 42 TO 89), by W. Graham Scroggie. Harper & Brothers, New York. 191 pages. $1.25.

A perusal of the pages renews one's impression of the value of Dr. Scroggie's expositions. A psalm becomes a new

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Baptist Labors in Many Lands

CENTURY OF FAITH (A), by Charles L. White. Judson Press, Philadelphia. 320 pages, with frontispiece.

A centenary volume setting forth the story of the American Baptist Home Mission Society.

It was in 1832 that a national home mission society was formed in Boston by the Baptists, but home missionary effort did not begin then, for in spite of the disfavor with which the Baptists were regarded in early New England devoted pioneers pushed out into the trackless forests and sparsely inhabited areas.

This volume devotes sections to work among American Indians, Negroes, and a score of foreign immigrant groups from Europe and Asia. It shows that evangelism has always been pronounced. It surveys existing conditions, with the needs of large cities. It looks beyond the national borders to Mexico, Central America, and the West Indies. Moreover, it explains how the society helps in the establishment and architecture of churches, and contains tables and appendices giving statistics and much data of historic value.

The pioneer missionaries were men of prophetic vision and evangelistic passion. Their labors have been continued by succeeding executives and missionaries in fidelity to the original purposes of the society. Dr. White faces the future with broad vision and assured confidence of the imperative demand of courageous missionary effort.

MOCASSIN TRAIL (THE), Judson Press, Philadelphia. 190 pages, illustrated. $1.

The purpose of this interesting book is to present a composite picture of Baptist work among North American Indians. It is not consecutive history, but a collection of 11 chapters by native Indians and missionaries and others, all persons of actual experience among the Indians. Hon. Patrick J. Hurley, secretary of War, and himself a graduate of Bacone College, Muskogee, Oklahoma, contributes one article on "Why Educate an Indian?" The other articles survey the past and present in social and religious aspects. They are all readable, and contain data that should be assimilated by all American citizens.

OUT OF THE STORM IN CHINA: A REVIEW OF RECENT DEVELOPMENTS IN BAPTIST MISSION FIELDS, by William B. Lipphard. Judson Press, Philadelphia. 201 pages, with maps. $1.50.

The storm broke in 1925, but the author thinks it is now abating. Lives of missionaries were imperilled, mission property was looted and destroyed, the work was checked. But Baptist missions have survived, are making steady progress, and are again established in the esteem of the Chinese.

The story of these years is related with freshness and directness, but the gaze is also turned to the future as new tasks have appeared, calling for new leadership and adjustments. The future is regarded as full of promise.

For the Progressive Worker

CHILDREN'S WORK IN THE CHURCH WITHOUT SEPARATE DEPARTMENTS, by Mary E. Skinner. Cokesbury Press, Nashville, Tenn. 186 pages. 65 cents.

An unusually good manual on a well worked field, because the author writes simply and briefly on matters with which she is evidently quite familiar. In addition to Sunday School procedure valuable chapters are given to training in worship, the children and the church, and the church and the home. "Growth" is a chapter in which numerous questions are propounded on many aspects of the work, testing for efficiency and other good qualities. Questions prefacing every chapter provoke serious thought.

What is the Christian's Death?

Dr. Arthur Judson Brown's article, "What is the Christian's Death?" which appeared in the March issue has been reprinted in pamphlet form and copies are now available.

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SNOWDEN'S SUNDAY SCHOOL LESSONS, 1933, by James H. Snowden. Macmillan Co., New York. 425 pages. $1.35.

Dr. Snowden seems to be first in the field with his Sunday school lesson help for next year. The International lessons to be studied are the Gospel of Mark for six months; "Some Early Leaders of Israel," Joshua to Solomon, three months; and a rapid survey of the life of Paul, three months.

This is the 12th annual volume of Dr. Snowden's practical expositions, which divide the lesson passages into convenient sections for teaching, then give about six pages of homiletic suggestions on each lesson, especially strong in the personal and spiritual teachings of the passage.

TEACHER'S COMMENTARY (THE), edited by Hugh Martin. Harper & Brothers, New York. 430 pages, with maps and illustrations. $2.50.

We see only limited use for this commentary. As its title indicates, it is intended for teachers. Teachers of what or whom? Of children in England in the senior classes of elementary schools, the lower forms of secondary schools, and in Sunday schools. Certain syllabuses have been agreed upon by various denominations over there as to useful courses in promoting religious education. The Biblical matter in these syllabuses, including also selections from the Apocrypha, is chiefly what is explained in this commentary, scant space being given to the rest of the Bible.

The comments are wholly of advanced critical type, with no recognition of differing opinions, usually calculated to undermine a scholar's confidence in the Bible, and sometimes ridiculous and patronizing.

A list of 42 contributors is printed, English men and women, of whom only a few are known over here. Some 22 articles on the Bible as a whole, and on each of the Testaments, discuss inspiration, miracles, history, literature, languages, and so on. These are expertly done, according to the schools they represent.

Various Themes

IN THE QUIET CORNER, by S. D. Gordon. Fleming H. Revell Co., New York. 126 pages. $1.

There is a threefold Quiet Corner, says Dr. Gordon: the quiet place and the reserved bit of time, both helping to preserve the quiet inner spirit in the thick of things. In the Quiet Corner the Christian man gets in ever-fresh touch with the Word of God and the world around, weighing and appraising the true meaning of daily happenings.

This figure is carried through four meditative chapters in which the author uses the 91st Psalm, the book of Ezekiel, and the Bible at large. Chapter 4 is "How the Quiet Corner has Changed Things" down the centuries of Christian history. Chapter 5, over 40 pages, takes an outlook on the present world situation. Dr. Gordon sees a Germany filled with revenge and set upon world leadership, the evil spirit that has brought about present world conditions for her own ends, being inspired in this by the "Evil Spirit Personality" himself. The return of our Lord will sweep things clean.

The book is in Dr. Gordon's familiar style of thought and form of diction. It brings up to date his earlier books on the War and the Crisis and After.

The RECORD is surely valuable and inspiring. If more would read it and follow its teaching the world would be better.—J. B., Massachusetts.

Jesus the Ideal Teacher

(*Continued from page 388*)

Lesson 5. E. Jesus' Interest in Those Whom He Taught

(1) Shown by adapting his methods to his audience, whether individuals or the multitudes, the disciples or children.

He taught individuals mostly through conversation.

THE WOMAN AT THE WELL, JOHN 4. 4–42

The occasion. The Master, a man, a Jew, weary, hot, but did not let the occasion slip.

Jesus' aim. That she might have everlasting life (14). To solve her problems. To crush her race prejudices. To bring her to accept his Messiahship (29).

His method. Point of contact—thirst. He led her to ask questions. Arrested her attention through surprise. Aroused her curiosity to know more. Challenged her with "If" (10).

The quality of his answers. His calm; far-sightedness; broadmindedness; revelation of his Messiahship; clever swerving from the material to the spiritual; no evasiveness.

The response. Complete success. Not only the woman herself, but many of her city people believed in him as the Christ, the Saviour of the world (42).

(*To be continued*)

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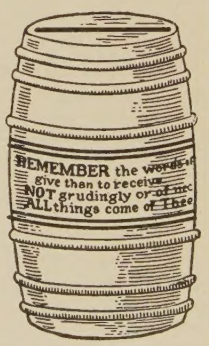

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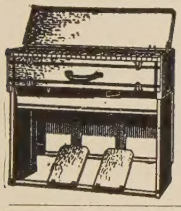

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Personal Evangelism

(*Concluded from page 397*)

In a great meeting of Christian workers in England a clergyman repeated the story of a shepherd. The latter one evening found three of his sheep missing. When he had folded the rest he walked around the back of his cottage, and held up three fingers to the sheep-dog, lying amid her pups. She recognized her duty, and went off to the hillside. She returned late at night with one of the sheep; and when she saw it safe in the shepherd's care she rushed around to where her babes were kennelled. The shepherd, under stern necessity, walked again to the back of his cottage, and held up two fingers before the dog. She turned, he said, with a pathetic look to her babes, but dutifully went off again upon the search. Not till morning did she return with the other two. When he had put them with the flock and given her, as he thought, time to rest, he went to the kennel to see how she fared. She lay dead amid her pups. The exertion had been too much for the weak but faithful dog. Are we willing to be given up at any cost to personal evangelism, the work of winning our fellows for Christ? That is the suitability he claims of us.

* * *

Think for a moment of the responsibility resting upon believers for this work of seeking the salvation of souls constantly as one of the chief duties of the Christian life!

When the Duke of Wellington was consulted concerning foreign missionary work he simply asked:

"What are your marching orders?"

"Preach the gospel to every creature" has not only to do with public service, but private endeavor. Christ's first word to a gathered company after his resurrection was, "As the Father hath sent me, even so send I you." We are responsible to our Master for seeking to save the lost.

The real missionary motive was grandly set forth in a recent sermon preached by Rev. James Reid of Eastbourne, England, to the Congregational annual assembly. He showed that that motive is really seeking to share our experience of salvation with others. The unsaved are waiting for us; in many instances wondering why we do not speak.

When Rev. G. W. Truett, D.D., of Texas, urged this individual work upon his congregation a young dressmaker demurred, because she had no opportunity, she said.

He asked: "Does the milkman never call?"

That was enough. She spoke to the milkman the next morning; found the man anxious about his soul, and thankful for the word. We are responsible to Christ and to souls for such personal evangelism as we can carry out, one by one.

* * *

The ability for the work is found in Acts 1. 8: "Ye shall receive power after that the Holy Ghost is come upon you."

The Holy Spirit of God is the dynamic in personal work as well as public service. A perennial Pentecost may be enjoyed. Galatians 3. 13, 14 shows that the gift of the Spirit's filling, and consequent power, is as easily received as forgiveness of sin found at the cross. "Christ hath redeemed us from the curse . . . that we might receive the promise of the Spirit through faith." That is sufficient ability. By faith let us make it ours!

Henceforth, let us "watch for souls as those that must give an account"! One of the sons of the well known Pastor C. H. Spurgeon, called Charlie in his youth, was walking by the side of the young brother of the writer of these lines. Charlie said:

"Bert, do you know the Lord Jesus?"

The lad answered: "I fear not."

In a few minutes one boy had led the other to the Saviour. Such occurrences may be almost the daily experience of every child of God if the work of personal evangelism is laid heavily upon their hearts.

Poplarville, Miss.

When at times I seem to lose faith in mankind, to read the R. C. W. creates a desire to want to carry on.—E. E. W.

Among New Books

Causes of War (The), edited by Arthur Porritt. Macmillan Co., New York. 235 pages. $1.50.
Is God a Person? by Edgar S. Brightman. Association Press, New York. 87 pages.
Jolly Journal (A), by Isabel Crawford. Fleming H. Revell Co., New York. 158 pages, illustrated. $1.50.
Minister and the Teacher (The), by Walter S. Athearn. Century Co., New York. 274 pages. $2.
New Matron of Noah's Ark (The), by Oluf Tandberg. Meador Publishing Co., Boston, Mass. 236 pages. $2.
Opening of the Door (The), by Christie and Worth. Meador Publishing Co. 81 pages. $1.50.

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East Northfield, Massachusetts

MIRACLES?

Writes a mother:

"At Mary's request I enclose a check for five dollars enrollment fee. It represents Mary's sale of fifty bunches of asparagus. I see no opportunity for her to enter next Fall, as we are still unemployed. But Mary insists that some miracle may happen. I cannot let a technical failure on my part stand in that miracle's way."

Another mother in similar straits writes:

"It is most pathetic to see how brave Dorothy is trying to be and so submissive to God's will, she so confident that she will yet be a graduate of Northfield Seminary. We are going to leave it all with God, who never fails us if we do our part and let Him have His way with us."

In the past many "miracles" such as Mary hopes for have happened—sometimes in the family purse, sometimes through the generosity of friends of The Northfield Schools.

We have not thought of these things as miracles, but rather as the results of the unswerving faith, the earnest prayers, the ceaseless efforts of the "Northfield Family."

Perhaps you are a member of this "Family"—this loyal group whose faith, whose prayers, whose material gifts have made Northfield possible. If so, you know the needs. If not, will you join today? Your prayers and your interest are needed.

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